The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. LII. WHOLE NUMBER, 1301.] NEW YORK, FEBRUARY 21, 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:—

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8¾ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

FEBRUARY.

24 Third Sunday in Lent. St. Matthias' Day.

MARCH.

2 Fourth Sunday in Lent.
9 Fifth Sunday in Lent.
16 Sunday next before Easter.
17 Monday before Easter.
18 Tuesday before Easter.
19 Wednesday before Easter.
20 Thursday before Easter.
21 Good Friday.
22 Easter Even.
23 Easter Day.
24 Monday in Easter Week.
25 Tuesday in Easter Week. Annunciation Blessed Virgin Mary.
31 First Sunday after Easter.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

February 24th.—Third Sunday in Lent.—Church of the Holy Apostles, New York. E., St. Peter's, New York.

March 2d.—Fourth Sunday in Lent.—A. M., St. Clement's Church, New York.

March 9th.—Fifth Sunday in Lent.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.

March 13th, Thursday.—A. M., St. George's Church, Hempstead, L. I. E., St. John's Church, Brooklyn.

March 14th, Friday.—E., St. Luke's Church, Rossville, S. I.

March 16th.—Sixth Sunday in Lent.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.

March 17th.—Monday in Holy Week.—E., St. Mark's, Williamsburgh.

March 18th.—Tuesday in Holy Week.—E., Ascension Church, Green Point.

March 19th.—Wednesday in Holy Week.—P. M., Free Church of the Good Angels, Brooklyn. E., Church of the Redeemer.

March 20th.—Thursday in Holy Week.—E., Holy Innocents, New York.

March 21st.—Good Friday.—A. M., St. Bartholomew's Church, New York. E., Grace Church, Brooklyn Heights.

March 22d.—Easter Eve.—5 P. M., Holy Communion, New York.

March 23d.—Easter Day.—A. M., St. Paul's Church, New York. P. M., Floating Church of our Saviour, New York. E., St. Stephen's Church, New York.

March 25th.—Tuesday in Easter Week.—E., St. Paul's, Albany.

March 26th.—Wednesday after Easter.—E., Christ Church, Hudson.

March 27th.—Thursday after Easter.—P. M. & E., St John's Church, Cohoes.

March 28th.—Friday after Easter.—E., Trinity Church, Albany.

March 30th.—Sunday after Easter.—A. M., Holy Innocents, Albany. P. M., Church of the Messiah, Greenbush. E., Grace Church, Albany.

April 6th.—Second Sunday after Easter.—St. Mark's Church, New York. E., Church of the Epiphany, New York.

April 13th.—Third Sunday after Easter.—A. M., Bay Ridge, L. I. E., St. Luke's, Brooklyn.

April 15th, Tuesday.—A. M., St. Thomas', Ravenswood, L. I.

April 20th.—Fourth Sunday after Easter.—A. M., St. John's Chapel, New York. P. M., St. Luke's, New York.

April 27th.—Fifth Sunday after Easter.—A. M., Trinity, New York. P. M., St. Ann's Church for Deaf Mutes, New York.

⁂ Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

Confirmations, etc., by the Provisional Bishop.

January 20th.—A. M., St. Michael's, Brooklyn, 27. P. M., Trinity, East New York, 11. E., Church of the Messiah, New York, from the "House of Mercy," 1.

January 23d.—A. M., Trinity, New Rochelle, 13. P. M., St. Paul's, East Chester, 24.

January 27th, Sunday.—A. M., Grace Church, New York, 35.

January 30th.—A. M., St. Ann's, Morrisania, 13.

February 3d, Sunday.—A. M., Instituted the Rev. Thomas C. Pitkin as Rector of St. Peter's, Albany.

February 10th, Sunday.—Visited Blackwell's Island, officiating in the Penitentiary, Alms House, and Work House. In the Alms House confirmed 28. E., In House of Mercy, Bloomingdale, confirmed 10.

February 17th, Sunday.—A. M., In Calvary, New York, confirmed 70. E., In Calvary, Williamsburgh, confirmed 15.

Four hundred and ninety-five persons have been confirmed since the last Convention, and four churches consecrated.

New York.—Second Sunday in Lent.—On the morning of this day, the Right Reverend the Provisional Bishop of the diocese visited Calvary Church, in this city, and administered the Apostolic Rite of Confirmation to seventy candidates. There were present, besides the Bishop, the rector and his three assistants. After Morning Prayer, the rector, the Rev. Dr. Hawks, ascended the pulpit, and delivered an impressive discourse from the words of the Gospel according to St. John, xi. 28, 29: "The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him;"—in which, after giving an epitome of the sacred history concerning the raising of Lazarus, wherein the words of the text occur, he proceeded to make a personal and practical application of them to one and all,—"The Master calleth for *thee*,"—dwelling strongly and emphatically upon the gratuitous character of the salvation offered by God—the manner in which that salvation is revealed to us;—as a nation, the full blaze of Gospel light having marked its very inception, and not a reclamation from the darkness of heathenism;—the "still, small voice" within, the example, teaching, sufferings, and crucifixion of our Blessed Lord, and the yearnings of a common humanity, constituting so many appeals to heed the Master's call. If their presence in the Sanctuary this morning, and the candidates for Confirmation as a witness, could not be considered as such, and they still denied they had had a special call, he said: "*I* call you—a priest in the Church of God, entrusted with the ministry of reconciliation—in the words of Christ." If this were admitted, and it was asked, When shall we come? he would answer in the words of the text, *Mary came quickly*. There was no guaranty for delay—preparation for eternity was the great business of life—and postponement deprecated by every consideration of expediency and self-interest. The preacher closed with an eloquent peroration, wherein he pictured the return of the Prodigal Son, his confessed worthlessness constituting a plea of acceptance; and urged upon his hearers, that if now they listened to the call of the Saviour, the reward of Mary should be theirs, in effect, though not in kind; but if they persistently refused to hearken, there *should be* a call at the last day, when there would be no intercession, and no escape from a just and righteous judgment.

At the conclusion of the sermon, the Bishop proceeded to administer the Rite of Confirmation to the candidates present, to whom he delivered an affectionate and earnest address. He congratulated them upon the renewal of the vows taken upon them in baptism, in which they received regeneration—O wonderful truth!—and welcomed them to the privileges of the Church of God. After making a special application of the sermon to which they had just listened, he reminded them of the fuller measure of grace they had received in the Apostolic Rite of Confirmation, and urged upon them the importance of seeking the assistance of the Holy Spirit, to aid them in their Christian course, in private prayer, in the means provided by the Church, in the observance of her holy seasons, and especially in the Sacrament of the Body and Blood of Christ, assuring them that God Almighty would perfect the work He had begun, if they persevered and continued faithful to the end. In conclusion, he congratulated the rector and congregation upon these, the first-fruits of their German mission, bidding them go on in their work of Christian charity, ever remembering, that in this city there was a subterranean world of heathenism and infidelity to encounter, and invoking the Divine blessing upon their efforts. The congregation was then dismissed with the Bishop's Benediction.

The House of Mercy.—A striking proof has been given of the great practical good that is being done in this asylum for the recovery of fallen women, by the fact that the Provisional Bishop has been able to confirm ten of its inmates, who have given every assurance, we understand, of a complete conversion from their recent sinful and degraded course of life.

Blackwell's Island Penitentiary.—The missionary labours of one or two devoted ministers of our Church among the inmates of this institution have proved so successful, that as many as twenty-eight of the penitents have been found prepared for the solemn Rite of Confirmation, to which they were admitted by the Provisional Bishop on the First Sunday in Lent. On the same occasion of the Bishop's visit to the Island, as well as preaching in the Penitentiary, he administered the Holy Communion in the Alms House.

New Jersey.—On Tuesday, February 12, the Bishop instituted the Rev. John Megg Shackelford, as rector of the House of Prayer, Newark. Morning Prayer was read by the Rev. Messrs. Hoffman and Goodwin, the Rev. Messrs. Bush and Joshua Smith reading the Lessons. The Bishop preached. The Holy Communion was administered by the newly instituted rector, assisted by the Rev. J. W. Diller (of the diocese of New York), who read the Epistle. There were present the Rev. Dr. Henderson and the Rev. Messrs. Stewart, Moore, Rose, Flagg, and Leech—and the Rev. Messrs. Haight and James H. Smith, (of the diocese of New York.)

In the evening, in Christ Church, New Brunswick, the Rev. Messrs. Hoffman and Shackelford read Prayers, the Rev. Mr. Croes reading the Lessons, and the Bishop preached and confirmed six persons; the rector, the Rev. Mr. Stubbs, reading the Preface. This is the second Confirmation since the Convention.

We have received the "Register of the Nineteenth Year of St. Mary's Hall," Burlington, N. J. It contains an admirable address delivered by the Right Rev. the Bishop of the diocese to the Graduating Class of St. Mary's Hall, in March, 1855; the catalogue of, and the course of instruction pursued in the Institution, together with an excellent Appendix; to which last we should specially commend the attention of parents, and all others who are in any way concerned in the direction of youth.

Pennsylvania.—(*From our Philadelphia Correspondent.*)—This diocese of Pennsylvania is far too large: it is high time that it should be divided. Few, even of those most interested in the matter, seem to give much thought to the vast extent of territory within the bounds of the Commonwealth, with which the diocese is co-extensive. Forty-six thousand (46,000) square miles, with a population of, by this time, more than twenty-five hundred thousand, (2,500,000,) is certainly a great deal too much for the *spiritual* supervision of any one ordinary man, whatever it may be for the secular government of one Governor. In this connection, it will not do to talk about the comparatively small number of this large population that are under the supervision of the Diocesan of Pennsylvania. There ought to be no such mincing about the matter, the land is before him, and his business is to see that it be taken possession of, and that the number now under his supervision be indefinitely enlarged.

True enough, the notion of dividing this vast diocese has been broached before, and quasi-private meetings were held about it, and a little was said in public about it, but it was a personal movement, and it was looked upon as such; it had little or nothing to do with the good of the Church, and it fell through, as it deserved to do; under such circumstances it would, perhaps, have done more harm than good, at least so we may be allowed to suppose, since it was not permitted to be carried into effect.

The matter has been now brought forward with a measure of authority, for, in his "Address" to the last Convention of the diocese,* the Bishop remarked, that from the beginning of his Episcopate he had felt that a division of the diocese was a measure which ought not long to be delayed; and that he had been endeavouring quietly but steadily to prepare for it. This remark of the Bishop must have called forth an answering sympathy from every thoughtful Churchman. For such, and it is hoped there are at least a few, have been long convinced that for the Church to be at all effective, or to produce anything at all conformable to her labours or her longings, small dioceses and a vast increase in the Episcopate is, humanly speaking, the great thing needed. The Bishop tells his assembled presbyters that for ten years he had been of this mind, and yet these have all passed, and still the diocese is no nearer now than when he first came to it, if indeed quite as near, to a division, wide spread and populous, but half fed and slenderly tended though it be; slenderly tended, for it is beyond the strength of any one bishop, or of any two bishops, to give such superintendence to such a territory as its real welfare imperatively calls for.

The desirable end of a division is not, perhaps, as near; at least so it would seem to the uninitated, to the exoterics, who gather their notions from some of the subsequent remarks in the Bishop's Address, where he says,† "Until recently I intended to propose that steps contemplating an early division be taken at once. Circumstances have occurred, however, which render it more than possible, that the contingency contemplated by the Canon which authorizes the election of an assistant bishop, may present itself before long, and in that event such an election may be thought to supersede the necessity of an immediate division of the diocese."

The circumstances referred to are not enumerated, but one may be gathered from what is said farther on with regard to the health of the Bishop, for he says that he "will endeavour to be guided by the counsel of such friends, *medical* and otherwise, as may be able best to appreciate the emergencies of the case, as it respects both the diocese and himself. This, coupled with the Bishop's being obliged to spend the winter in a southern climate, indicates his own indisposition as one of the circumstances under which, with even a divided diocese it may be, an assistant bishop might be required. It may be hoped, however, that this may, for a long time, be avoided by his putting in force his purpose of "declining all duty which does not pertain directly to his office." The carrying out of such a resolution would doubtless relieve him much, for it is very certain that a large part of his very arduous labours has been of the kind which he thus describes.

Another circumstance which may be referred to, is the asserted fact that the western half of the diocese does not contain a sufficient number of self-supporting parishes, and of resident, effective, and labouring presbyters and deacons, to entitle it to be received as an independent diocese, under the Canon as it now stands. The House of Bishops may, possibly, ere long, see the mistake that was made in passing the restrictions of that Canon, preventing, as they do, the needed rapid increase of the number of dioceses with their own bishops, and the consequent partition of the whole number into Provinces, according to the plan of the Bishop of Western New York.

Another circumstance, which is a good deal more to the purpose, is that so many of the Western clergy are supposed to be inclined and given to what are called High Church views, that in the event of an independent status being given them, they would be certain to choose a candidate after their own mind, which would add one more High Churchman, so called, to the House of Bishops. Such a consummation the Low Church majority in the present diocese of all Pennsylvania are by no means disposed to aid in bringing about; as indeed they should not be expected to do, for if they have any faith in their creed they ought to act up to it. And, to give them the credit they deserve, it must be granted that they have, so far, so acted in almost all cases, if not indeed in all. In so acting they form a noble contrast to their, so called, High Church brethren, as it is sad to think and say they do in many other things, where consistency, independency, and coming right up to the mark, are concerned. But this by the way.

Rumors are rife enough about what is wished, and who wish it; about who are proposed as Assistant Bishop, and who propose them; and, judging from those rumors, one might almost suppose that it was the intention of some people to try how many living and infirm bishops it would be possible to get into a diocese at one and the same time. It is certainly very undesirable to have an Assistant Bishop at all, and doubly so under such a circumstance as the one just referred to. Of course, nothing certain can be said of the matter, but as straws show how the wind blows, so do rumors tell how the current of opinion is either setting, or is wished to set. But, as was just said, it is very undesirable to have an Assistant Bishop. The position is *never* independent enough, and in Pennsylvania somewhat less so, perhaps, than elsewhere. What we must have, is not two bows to one string, or two strings to one bow, but two or three strings to two or three bows. And, in addition to this, it is more than questionable whether the churches of this city would be willing to assume the support of another Bishop. Many of them contribute nothing or next to nothing, as it is, to the support of the Bishop, which falls chiefly, as to the amount needed over and above what is yielded by the *Fund*, upon certain of the older churches, which, on the election of the present ordinary, voluntarily apportioned among themselves the sum required. It is plain if an Assistant be chosen, Philadelphia will of course be looked to for his salary, and the additional payment would be strongly opposed in some of its parishes.

It is certainly as desirable that this lumbering diocese should be divided. It has, however, as it seems, never occurred to any one that any division other than that into two nearly equal (geographically equal) portions, was conceivable or possible. But, in fact, Pennsylvania requires to be divided not into two, but into at least three dioceses. To these its three chief towns would naturally afford the chief residence or town house of its bishop, Philadelphia, Lancaster, and Pittsburgh, and take upon themselves probably, in the first and last instances certainly, the main burden of his support. If it be argued against this, as an Utopian scheme, that if there are not enough self-supporting parishes and resident, effective, clergymen to make two, so much the less are there enough to make three independent bodies. It is an easy answer to say; it is not suggested to do this today, or this year, or the next, but to get ready for it as a thing to be greatly longed for and laboured after. And with such an intention in view, it would be a great step to divide at once into two, not equal or nearly equal portions, but into two very unequal portions; throwing about one-third of the present diocese into the eastern part, or diocese of Pennsylvania, and the other two-thirds into the new diocese of Western Pennsylvania; to be afterwards again divided by erecting its eastern half into a diocese of middle Pennsylvania. Let the counties of Chester with its 11 churches, Delaware with its 6, Philadelphia with 45, Montgomery and Berks with 5 each, Bucks with [illegible], Northampton with its *one*, Carbon with its 2, Luzerne with its 4, Wayne and Susquehanna with their 3 each, and Lehigh, Monroe and Wyoming with their *no* churches each, form the new diocese of Pennsylvania; and let the rest of the State, comprising, as it then will, the two flourishing and wealthy cities of Pittsburgh and Lancaster, and all the country between them, be the new diocese of Western Pennsylvania. This would give 91 parishes to Pennsylvania, and, for the present, 65 parishes to Western Pennsylvania, according to the reports given in to the last Convention in May, 1855; and agreeing with the statistics of Bishop Potter's address, that "in 1855 the number of parishes is ostensibly 172, but actually not more than 156, of which not less than 80 are self-supporting." The two chief objections to this scheme, are first, that it is a reasonable and common sense plan; and second, that it might not coincide with the notions of gerrymandering religio-politicians.

Could such a thing be brought about, we should soon see a different state of things in our distracted, and only on the surface peaceful and united, diocese. At any rate that portion of it which would contain this large city, being brought within reasonable limits and made so that one man might hope, by his zeal, and constant, unwavering, undistracted attention, to be able to do something for it, would soon shoot forward and push on vigorously; and with every stride gather strength, not only to help on her own career, but be the better able to hold up and confirm the weaker hands and knees of her larger and younger sister, until she too should flourish and bring forth abundantly like the garden of the Lord.

In some of the churches there is daily service, during this season, when at other times there is none. These services are generally well attended. The number of men in attendance is comparatively small. This may be accounted for, in a great measure, by the hours which are generally adopted being so inconvenient for many of those who otherwise would gladly avail themselves of the opportunities thus afforded them of increasing their times of devotion. St. Mark's may be cited as an example of what a somewhat convenient evening hour and a favourable position may effect. The congregations at the 5 P. M. service are large every day, and on some days they may almost be called very large.

On Wednesday, the 13th inst., an Ordination was held by Bishop Lee (acting for the Bishop of Pennsylvania) in St. Stephen's Church in this city, when Mr. Seaman was admitted to Deacon's Orders. This gentleman is to officiate as assistant to the rector of St. Stephen's. The young deacon may congratulate himself on the ampleness of the field in which he has been appointed to labour. St. Stephen's is in the midst of a dense and awfully neglected population. Taking the church as a centre, and going two squares on every side of it, a labyrinth of streets, alleys, places, and avenues will be found containing thousands of "perishing souls," as the phrase is, so that there will be no lack of opportunity, if the deacon have the will, to work. There was not a very large congregation in attendance, but being a "common day" there was quite a large attendance of the clergy. The service was conducted with the usual attention to propriety which characterizes the rector of St. Stephen's.

Bishop Johns, being in Philadelphia on business connected with the Evangelical Knowledge Society, and acting for Bishop Potter, administered the rite of Confirmation in the church of the Messiah, Richmond, on the morning of Sunday last.

On the same day, "the Church of our Saviour" was opened for the use of that new parish. Not being entirely paid for, as yet, it could not be consecrated; for the Diocesan has very properly adopted as a rule, that churches shall not be consecrated until the expenses incurred in their erection have either been paid, or so assumed by responsible individuals, that the building to be consecrated shall not be liable for the same. If such a rule had always been adopted, some of the sales of churches, consecrated to the service of Almighty God, had been spared, and some men saved both sin and shame. The church that was thus opened, is a very neat and, considering the cost, a very commodious one. Of course, one does not expect to see very great things done for nothing, or for but a small outlay, and this church is not a great one. But then it does not pretend to be such. It is honestly built of stone, except in the east end (that ought to be), and that is against the school-house for the present; when a little more ground has been obtained, the school-house will be removed and the chancel will be deepened and completed in stone like the rest of the building.

Perhaps it would not be seemly to make too much of such an occasion as the opening of a church without consecration, and therefore it would be out of the way to find fault with the services on this occasion. Still one or two hints to the very worthy and persevering missionary, who has charge of "the Reed street Mission," may not be out of place, hoping that they will be taken. It is suggested, then, that the singing by the choir of one of the opening sentences be given up, on either common or great days, as a thing without authority. If there must be choir singing before the *Service* begins, it must, by the rubric, be confined to the metre psalms or hymns. It would be a great improvement to remove the choir with their melodeon, (which, by the way, answered very well,) from the gallery over the vestibule, to the floor of the church; in no other way will the congregation be gotten to sing. They may not be induced to do so even with the choir on the floor, but they never will be gotten to sing heartily so long as the orchestra is above them. Another improvement would be, the removal of all hindrance to kneeling with the face towards the Altar; as it is now, it is very difficult for even short-legged people to do so, but apparently easy for all to turn round and bury themselves in their arms on the benches.

The church consists of nave and shallow chancel; there is no middle passage, (which is a mistake,) but only two side passages; the stall seats are on what ought to be the south side, having a lectern for the Bible standing on the side of them; on the opposite pier of the chancel-arch, stands the pulpit; all being on the lower floor of the chancel, so to speak. The chancel furniture is not yet complete, apparently, for the Altar had no covering, except a white cloth to cover up the table, it is presumed, for there was no administration of the Holy Communion.

The missionary was assisted in the Morning Service by the Rev. Prof. Van Pelt, who said the Morning Prayer and Litany. The sermon was by the missionary, who took for his text these words from Jeremy, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil;" from which he took occasion to show (perhaps a little too strongly) that man is a creature of habit, and such being the case, the necessity of forming good habits in the beginning of life, and hence the benefits to the neighbourhood of the establishment of the Church, with her services and her schools. The congregation was not crowded, and it is feared the collection received—there was no offertory—in the boxes was not very large; if so, it was to be regretted, for it was to go to the building fund. May the good Lord send an abundant blessing on the exertions of the missionary in this destitute neighbourhood, and soon cheer him on by moving those who can and ought to give of their abundance to enable him to see the church consecrated, so that he may be enabled to give the time, which he hitherto has had to devote to collecting of money, to his better work among those who about him need his ghostly care.

The Right Rev. the Bishop of the diocese, when last heard from, we are informed by the *Episcopal Recorder*, was at New Orleans, on his road to Cuba, where he expects to spend nearly two weeks. He was in improved health, with every prospect, under God's providence, of a return in the spring, in improved health.

The Episcopal Hospital in Philadelphia, we learn from our contemporary, the *Recorder*, has entered upon the present year with increased opportunities for usefulness, and with a larger average amount of patients than it has ever had before.

Connecticut.—We are indebted to the *Calendar* for the following account of the Litchfield County Convocation.—Its first service was held in Christ Church, Bethlehem, on Tuesday evening, January 29th, when, after Prayers by the rector, the Rev. Mr. Harriman preached a sermon. On Wednesday, January 30th, Services were held simultaneously at Bethlehem and Roxbury. At Bethlehem, after the Morning Service by the Rev. Dr. Clark and the Rev. Mr. Harriman, a sermon was preached by the Rev. Mr. Acly. In the afternoon, a Missionary Service was held, at which addresses were made by the Rev. Messrs. Harriman, Acly, and Dr. Clark. At Christ Church, Roxbury, Morning Prayer was read by the Rev. Mr. Jones and the rector, and a sermon preached by the Rev. Mr. Willey. In the afternoon, the Service was read by the Rev. J. L. Scott, and addresses were made upon the subject of Missions by the Rev. Messrs. Willey, Jones, and the rector. On Wednesday evening, the clergy convened at St. Paul's Church, Woodbury, where, after Evening Prayer by the Rev. Messrs. Willey and Miller, the Rev. Mr. Stout, of Wisconsin, preached a sermon upon training children for the Ministry, which was followed by an address by the Rev. Dr. Clark. On Thursday morning, Prayers were read by the Rev. Mr. Acly and Gray, and a sermon was preached by the Rev. Mr. Miller. At 1½ P. M., the Convocation assembled, when, after a short devotional service, addresses were made upon the subject of Missions by the Rev. Messrs. Jos. Scott, Jones, Stout, and Dr. Clark. At 7 P. M., the Convocation reassembled, when the Rev. Messrs. Gray and Wellman read the Service, and the Rev. Mr. Willey preached a sermon to the young. After the sermon, the children of the Sunday school assembled before the chancel, and after being catechized by the rector, were addressed by the Rev. Messrs. Wellman and Willey. The Rev. Mr. Miller followed in an address to parents. On Friday, February 1st, the church was again opened, when, after Morning Prayer, a sermon was preached by the Rev. Mr. Miller. In the afternoon, Service was again held, when a sermon was preached by the Rev. Mr. Willey. At each of the parishes, collections were made for the Society for the Promotion of Christian Knowledge. The attendance upon the several Services is described as having been good throughout, and the addresses were listened to with marked interest and attention.

At a meeting of the Standing Committee of the diocese of Connecticut, held at Norwalk, February 12th, 1856—Rev. Louis French, Rev. Francis T. Russell, and Rev. William H. Williams, deacons, were recommended to the Bishop to be ordained priests; Theron William Towner, M. A., Trin. Coll., and Jonathan E. Goodhue, A. M., Yale Coll., to be received as candidates for Priests' Orders; and David Scott, to be admitted a candidate for Deacons' Orders.

Massachusetts.—The Southern District Missionary Association (we learn from the *Witness*) met in the parish of Trinity Church, Pawtucket, on Wednesday and Thursday, January 30 and 31. The Church was opened for Divine Service on Tuesday evening, on which occasion a sermon was preached by the Rev. Edward L. Drown, of Dorchester. On Wednesday afternoon, Service was read by the Rev. George M. Randall, and a sermon was preached by the Rev. Wm. Withington. In the evening, after Prayers by the Rev. Wm. B. Colburn, of Swansea, a sermon was preached by the Rev. S. M. Rice, of New Bedford. On Thursday morning there was a meeting of the members of the Association at the residence of the rector, for devotional exercises, and the transaction of business. Analyses of sermons, on the text previously assigned, were read. In the afternoon, Evening Prayer was read by the Rev. Benjamin H. Chase, of Wilkinsonville, and a sermon was preached by the Rev. Mr. Randall. The usual missionary meeting was holden in the evening. Prayers were read by the Rev. E. M. Porter, of Fall River, and addresses were made by the Rev. Messrs. Hathaway, of the diocese of Rhode Island, Withington, and Randall. In addition to the above named clergy, there were present the Rev. Messrs. Taft, Goodwin, and Warner, of the diocese of Rhode Island, and Granger of the diocese of Ohio. Trinity Church, we are informed, has a substantial Pointed church, of stone. Within two miles of Pawtucket, in the manufacturing village of Lonsdale, on the Blackstone river, there is another church, which is under the rectorship of the Rev. G. W. Hathaway, and is described as being in a very flourishing condition. The congregation, says our contemporary's correspondent, has greatly increased during the rectorship of the Rev. Mr Hathaway, whose judicious and highly acceptable ministrations have served to unite all classes, in the work of promoting the spiritual and temporal prosperity of this branch of the vine.

The Standing Committee of this diocese was organized on Monday evening of last week, by the re-election of the Rev. A. H. Vinton, D. D., as President, and the Rev. Geo. M. Randall, Secretary. The Canonical Testimonial was signed, recommending the Rev. J. S. Copley Greene, deacon, to be admitted to Priests' Orders.

The first meeting of the Massachusetts Board of Missions was holden on Monday evening, Feburary 4th, at the residence of the Bishop. The Board was organized by the re-election of the Rev. Charles Mason as Secretary, and the Rev. George M. Randall, Treasurer.

Virginia.—From the Catalogue for 1855 and 1856 of the Theological Seminary of Virginia, it appears that the number of students within its walls are:—Senior Class, 12; Middle Class, 14; Junior Class, 19; Total, 45. A brief historical sketch of the Institution appears in the Catalogue, from which we extract the following:—"The earliest movement towards theological education in the diocese of Virginia was made in 1815, by the establishment of a Theological Professorship in the College of William and Mary. When this effort failed, it was determined to make another trial at Alexandria, with the aid of the 'Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church.' This Society was formed in 1818, by some of the clergy and laity of Virginia and Maryland. Among the names of its founders are those of Bishops McIlvaine, Henshaw, and Johns, and the Rev. Drs. Tyng and Brooke. The Seminary was opened at Alexandria, October 15, 1823, with eleven students, and the Rev. Drs. Keith and Wilmer, rectors of the churches in Alexandria, were its first Professors. After continuing four years in Alexandria it was removed to an eminence three miles west of that city. Its present site is about two hundred and fifty feet above the Potomac, which stretches for several miles in front. Upon this eminence the first building, containing twelve rooms, was erected in 1827. In 1832, another building was put up, and in 1835, the two were connected by a main building. A chapel, now greatly enlarged and improved, was added in 1840. A library building has been erected during the past year, through the munificence of John Bohlen, Esq., of Philadelphia, and Mrs. Sophia Jones, of Virginia. The Rev. Dr. Keith continued his connection with the Seminary till his death, in 1842, and was succeeded by the Rev Dr. Sparrow. The Rev. Mr. Lippitt was appointed Professor in 1826, resigned in 1841, and was succeeded by the Rev. Dr. May. The Rev. J. Packard was appointed Professor in 1836. A charter was obtained from the State in the year 1854."

At a meeting of the Standing Committee of the diocese of Virginia, February 9th, 1856, Wm. F. M. Jacobs, Henry A. Wise, Jr., Claudius A. Hains, Alfred M. Randolph, and Henry J. Kershaw, laid before the Committee the Canonical testimonials, and were recommended to the Bishop as candidates for Holy Orders.

The *Southern Churchman*, quoting the *Winchester Republican*, announces that the ladies of the Episcopal Church, Winchester, realized $220 by suppers recently given. The proceeds will be applied towards the payment of the debt incurred by the recent enlargement and improvement of Christ Church.

Ohio.—The Central Association, we learn from the *Western Episcopalian*, held its regular January meeting, according to previous appointment, in St. James' Church, Zanesville. The Services commenced on the evening of the 23d, and closed on the 25th, and were highly interesting throughout. The clergy present were, Rev. Messrs. McElroy, of Delaware, McMurphy, of Dresden, Roberts, of Worthington, Claxton, of Canesville, Reynolds, of Columbus, Blackaller, of Newark, Freeman, of Chillicothe, Risser, of Lancaster, and Sturges, of Marion. Also, at the close of the session, Rev. Mr. Perkins, of Wheeling, Va. Much regret was expressed at the necessary absence of the rector of the parish, the Rev. G. W. Du Bois, now under medical treatment in New York; and the Association passed a series of resolutions expressive of its deep sympathy with him in his painful and protracted illness. The Services are described as having been well attended throughout. At one of the clergy meetings, an inquiry was introduced by the Rev. Mr. Freeman as to what means should be taken to bring about a closer intercourse among the members of the Church, clergy as well as laity. The importance of the question was admitted by all; yet, as to the ways and means of bringing about this desirable end, while an interchange of opinion on the part of ministers might be right and profitable, it was thought that each parish with its minister could better decide what further means, if any, might be properly employed therein.

The next regular meeting of the Association is appointed to be held at Newark, on Wednesday, April 18th. The Association sermon to be preached by the Rev. W. Claxton, and the missionary sermon by the Rev. Charles Reynolds. By request of the Rev. Mr. Reynolds, a special meeting of the Association was appointed in Trinity Church, Columbus, to commence on the evening of the 26th March prox., at which the Association sermon is to be preached by the Rev. Mr. McElroy, and the missionary sermon by the Rev. Mr. Blackaller.

Illinois.—The First Sunday in Lent, (10th February,) was a day of great gratification to Trinity Church, Rock Island. Heretofore they have worshipped in a hall very poorly arranged, and in every way uncomfortable. Through the untiring exertions of two zealous laymen, George W. Huntington, M. D., and Mr. E. A. Kingsbury, a new hall was procured and fitted up for church purposes, with pews, chancel, communion-table, lectern, and pulpit. The Rev. S. Goodall, rector of the parish, officiated in the morning, and administered the Holy Communion. In the evening, the Rev. A. Louderback, of Davenport, Iowa, read Prayers, and the Right Rev. H. W. Lee, of Iowa, preached: it was a fine discourse. Besides the officiating clergy, there were present, the Rev. S. Goodall, the Rev. C. C. Barclay, and the Rev. Mr. Street, of Iowa. Trinity parish is increasing, and bids fair to be a flourishing parish.

The Church Abroad.

Canada.—The Annual Meeting of the Colonial Church and School Society, (we learn from the *Echo*,) took place recently at Toronto, the Lord Bishop of the diocese presiding. After opening devotions and a few introductory remarks by the Bishop, the Rev. Mr. Bond read the Report of the Committee for the year ending January 1, 1856. The Report commences with expressions of thankfulness to God for the prosperity during the past year and the harmony which has prevailed in their counsels. Their greatest reasons of regret have been their not being able to meet the demands made upon them for teachers, for assistance in building school-houses, &c., and the impossibility of acceding to the application of numerous persons for admission into the Normal School. The Normal School is most efficiently organized and possesses the machinery for instructing double the number of pupils at present, if sufficient accommodation were provided. The Model School is in operation with 360 scholars, which would be increased to 500 had they more room. The Infant School numbers 70. The City Mission and that to the French Canadians have been blest with steadily increasing usefulness, and Schools are springing up in every quarter of the diocese. They have received much assistance from the Government and from private subscriptions. The expenditure has amounted to £3,850. Of which, salaries have been £1,950; building and repairs, £1,230; boarding of students, books, &c., &c., £670. To meet this large expenditure, they have had an income of £3,796—viz., from the Government, for two years, £1,000; parent society, £970; school fees, £250; and private contributions, £1,576; the whole income exceeding that of last year by £1,100—not taking into account the Government grant of £500 included in this year's accounts. The report goes on to specify the several ways in which the funds contributed have been applied, and gives a detailed account of the method adopted by the Society in carrying on its work. The report closes with a comparison of the Society's operations during the three years it has existed here under its present organization. In January, 1854, it employed seventeen agents in Lower Canada, at a cost of £900; in January, 1855, thirty agents at a cost of £5,560, (including a debt incurred of £1,160;) and in January, 1856, fifty-eight agents at a cost of £3,850, (660 of the debt being paid off.) A somewhat lengthened discussion ensued, and several resolutions were proposed. In conclusion, the Bishop addressed the meeting. He reminded them that of the £3,850 spent by the Society, only £350 were raised within the diocese, and that should be an argument for increased liberality and increased exertion on their part. The amount of support the Society would receive in future, must depend, of course, upon its being worked out upon the basis on which it was founded as a Church of England Society. While receiving all children who desired instruction, they must not lose sight of the fact that the Society was an agency of the Church of England. He looked upon its operations, properly conducted, as of the greatest importance, nay, he thought, the sending out of a clergyman to a mission as of comparatively little use, unless he had a good school planted beside his church under his superintendence. After some further remarks, the Bishop dismissed the assembly, with his benediction.

Consumption of Sugar.—About 960,000,000 pounds of sugar were consumed in the United States last year, averaging about 40 pounds for every man, woman, and child.

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* Vide Journal 1855, pp. 30, 31. † Ib. p. 31.

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XVI.—THE COVENANT OF THE RAINBOW, (*continued.*)

But to return to the rainbow. Sir Isaac Newton has fully explained the phenomenon of the rainbow, and insomuch that whenever that subject is fully understood, the phenomenon of the bow in the cloud becomes not only quite intelligible, but appears obvious and simple to mankind. Every person now perceives that the rainbow is never seen excepting in showery weather, and when the showers are partial, and the sun is shining out in the heavens, and that the rainbow never appears excepting in that part of the heavens which is opposite the sun—that the rainbow never extends farther than to a semicircle, and often not so far—that the rainbow is always seen double, there being what are called the superior and the inferior, or the primary and secondary bows. The rainbow always exhibits the same prismatic colours, of red, orange, yellow, green, blue, indigo, and violet. The whole of that beautiful phenomenon is produced by the rays of the sun falling upon spherical drops of water, and which in their passage through the drops of water are refracted and reflected: so that every drop of water on which the rays of the sun descend, contains the phenomenon of the rainbow.

The formation of the primary and secondary bows depends upon the following coincidences;—when the sun shines upon the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after two reflections and two refractions, produce the secondary bow. But the complete illustration of the foregoing propositions, will be found in treatises on optics, accompanied with plates.

We are fully satisfied from sacred history, that there was no rain before the flood, and that consequently no rainbow was seen before the deluge; because the rainbow is the natural consequence of the sun's rays falling on the drops of water, and their being refracted and reflected to the human eye: and in this opinion we are fully confirmed by the words of the sacred text on the subject of the rainbow. And hence, in confirmation of the covenant of mercy with mankind and all living creatures after the flood, we read, "*I do set* my bow in the cloud, and *it shall be* for a token of a covenant between me and the earth." Now if the rainbow had appeared in the heavens before the flood, the language of Holy Writ would not have been appropriate, neither would it have been a token and pledge, that God would no more drown the world *after* the flood, than *before* the flood. The words of the Almighty may be rendered, "My bow I have given or set in the cloud," and the words would clearly imply the establishment of a *new* phenomenon in nature, and one that afforded a natural, and a rational, and a religious assurance of the infallible fulfilment of the promise which God had made, not to drown the world any more with the waters of a flood. And the phenomenon of the rainbow contains exactly such a divine assurance to mankind.

In truth, the more we consider the phenomenon of the bow in the cloud, the more clearly do we see, that it contains a natural, and, of consequence, a divine assurance, that God will never more drown the world. The rainbow is not seen, excepting when the rain is only partial, and when the sun is seen in the heavens. We never see the bow excepting when the sun is shining on the spot where we stand: for the sun always shines out brightly where the bow is seen; and as long as the disk of the sun is seen, the rain cannot be universal, and consequently the rain cannot produce a flood. The more we examine the phenomenon of the rainbow, the more may we perceive the authenticity of the promise of God of which the rainbow is a token and a pledge: for like all the provisions of nature, of providence, and of grace, it is every way adapted to produce a rational and religious conviction on the minds of all mankind, and to afford to us the most plenary assurance, that all the promises of God are divinely infallible. The Author of the rainbow is the Author and the finisher of our faith; the Author of the rainbow is the Author of all human existence, and is the Author of human redemption. The redemption from the flood was a redemption from death; and every act of kindness in the Deity to us in our fallen condition, betokens the love of God in our redemption: for without the blessing of redemption, we had never seen the light, nor breathed the vital air, nor ever known the blessing of existence. For our part, we never see the rainbow without calling to remembrance those words of the Almighty, or without recollecting that God is looking at the same object which meets our own eye.—"And I will look upon it, that I may remember the everlasting covenant," &c.

The more we examine the institutions and appointments of the Deity, the more do we perceive that they are fraught with divine wisdom and goodness; and the more do we find them all to be divinely adapted to the purposes of human happiness and salvation. The bow in the cloud bespeaks the majesty of God. What human imagination would be able to measure the circle of the bow? If the constellation of Orion were a human figure, he would not be able to take hold on the feet of the bow, and bring them together with the strength of his arms; neither would he be able to take up the bow in his hand, and string it from heel to heel, or let fly a shaft from the bow in the cloud.

But, happily for us, the bow in the cloud is not a bow of war, but is a bow of peace. It is a bow without an arrow, and a bow without a string; and it is a bow in the hand of our Heavenly Father, held out to us in mercy from the skies, with its head inverted, and its arms outstretched to indicate the mercy of our God. It is the bow of our redemption, and of our reconciliation to our Heavenly Father. It is the bow of mercy to a renovated world.

The words of the Almighty, when He set the bow in the cloud, are, "And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." God is that faithful and holy Being who never forgets His promises to mankind. *We* may indeed forget, but He can never forget; His infinite mind and His paternal heart are always set upon the children of men, and more especially on them that fear His holy name. And surely it must be the duty of every man whenever he sees the bow in the cloud to remember the covenant of human redemption, and to recollect that the bow in the cloud is a sign and token of God's mercy to mankind.

And truly, we have every kind of evidence in attestation of the fact of our redemption, and every kind of evidence by which that fact could be attested to mankind. We have the evidence of original tradition—we have the evidence of human intuition—evidence of all our moral and religious faculties, and the evidence of every rational deduction of human thought. God has recorded our redemption in the vaulted sky; and God says to us as he said to ancient Israel by the prophet,—"For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of peace be removed, saith the Lord that hath mercy on thee." Is. liv. 9.

J.

For the Churchman.

GOD'S PRINCIPLE IN ELECTION.

NO. II.

With the ultimate object of bringing into manifestation His eternal purpose in Jesus Christ, and in the Church His body and fulness, God was pleased to separate from all the families of the earth the nation of Israel, and to deliver to them a dispensation by the hand of Moses His servant. Under the Law, God was pleased to prescribe the appointed mode wherein He was to be approached, having entered into covenant with the children of Jacob, and elected them in preference to all others upon earth. There was a dispersion of all the families of the globe for the sin of building the tower of Babel,—a dispersion of those made of one blood, which continues to this day. One family was then elected and set apart for the final deliverance and blessing of the rest: and this is now broken and scattered, so to remain until the fulness of the Gentiles, the Body of Christ, their King, shall have passed through the resurrection into the kingdom. The work of God, therefore, in the present dispensation, which was introduced into the world about the year four thousand and one hundred, later than our common chronology puts it, is not with any one nation, but with the spiritual election, taken from all nations, to be one Body with the Lord, and to share with Him the rule and administration of the redeemed creation. God's principle in predestination and election is general and Catholic, therefore; it is the Catholic Church, the aggregate of the baptized, that is elected unto life in the world to come; and the purpose of God in the Church is no other than to prepare for His Son's appearing and kingdom a Church, without spot or wrinkle, or any such thing. It is the infinite condescension of the adorable Son of God, through His own sacrifice and sufferings, to make us meet for the inheritance of the Saints in light. And it is the glorious hope of that Church which is of His flesh and His bones, to be the sharer of His government in the ages to come; so she is called the "Wife of the Lamb," as one sitting with Him on the throne of His kingdom. "My dove, my undefiled, is but One." The visible unity of the Church, therefore, is essential to the complete carrying out of the purpose of God in the Church. And of the Church as one body in Christ would I now treat as a Presbyter in her, and for the edification of those who are fellow-heirs with me of the glory that shall be revealed in the Kingdom of Christ.

The life of God introduced into our flesh by the Son of God, who came down from Heaven in perfect love, from perfect love, is the proof to us that God calls us to unity with Himself, and with each other, in the power of love. The gifts of the Holy Ghost, exercised in the Church in the love of Christ, would have preserved unity upon the earth; unity visible for the world to look upon, and to be convinced by, that the Son of God had borne its sins in His own Body on the tree; unity invisible for the eye of God to observe, and for the heart of our Heavenly Father to rejoice in. But, as a fact, the unity of the Catholic Church has been lost, because the divine means for preserving it have been cast away. After the loss of the means ordained in the beginning, the evil grew under the application of inferior human substitutes. The power of the Roman Emperor was unable to preserve unity in the visible Church; the power of the Roman Pope has also been unable. Many Protestant theologians have come into the wicked condition of justifying the want of it; others, especially in this day, have endeavoured by evangelical alliances and religious societies in some measure to recover it; while the great mass of the baptized are settled down on their lees in a carnal security most awful to contemplate, contented with their sectarian condition, ignorant of God's purpose in the Church, and indifferent to the judgment by which, in His own time, He will vindicate that purpose.

When, at the Reformation, the unity of the visible Church was hopelessly lost to the eye of man, a new language came into fashion amongst the baptized, that visible unity during the present dispensation is not a purpose of God at all. This is one of those "depths of Satan" against which we are warned in these perilous times of the last days, and in which, "as a snare," so many are taken. The sin of schism, so deep and grievous, must be confessed and put away ere the mercy and grace of God can reach us. There are sins committed by Christian men of which the heathen are incapable—for the heathen are neither capable of, nor responsible for, the peculiar privileges of those who have been made very members incorporate of the Body of Christ. Of the astonishing mystery of the unity of that Body they can know nothing, for it is only in the fellowship of the Holy Ghost which dwells therein, that the members themselves are made spiritually conscious of it. The heathen indeed resist the stirrings of the Holy Ghost, and they grieve God; but they cannot resist the motion of the Spirit of Christ within them working as members of His body. In this, their responsibility is different from ours who are in the pale of the Christian covenant. We are responsible for abiding in that unity which is the true condition of the Body of Christ, and is implied when we so speak of the Church as that Body. And now that that unity is shivered into a thousand parts, and the world believes not in the mission of the Son, it is for the faithful remnant to confess the common sin and bear in their own persons the burden of the common desolation. So doing, the heart of the fathers in the Church shall be turned toward the children, and the heart of the children to the fathers, and the earth, when the Lord comes, will inherit a blessing, instead of the curse. Faithful is he that promised, who also will do it.

This, then, is the point in God's actings toward which should the Church look, to make ready a people prepared for the Lord. Elected unto life we all are by the very act of baptism; kings and priests unto God, even the Father, being washed from our sins in that fountain which has been opened for sin and uncleanness. We are heirs, through hope, of a kingdom to come; and until that kingdom, "thy kingdom come," the whole creation groaneth and travaileth in pain. Oh! that our hearts were broken in sympathy, and so hastening that coming!

A Catholic Presbyter.

Kenwood, Lent, 1856.

For the Churchman.

"THE BIBLE AND MEN OF LEARNING."

The General Theological Seminary has been recently gratified by an act of courtesy and kindness which, whether we consider the spirit it manifests, or the rare occurrence of such manifestations, is equally deserving of attention. This was the presentation of fifty copies of the work, with the title at the head of this notice, being the course of lectures lately delivered by the Rev. Dr. Matthews, Chancellor of the University of New York, on the Evidences of Christianity. The object of these lectures is not so much to travel over the usual ground of proof and refutation, as to guard young men especially against the *a priori* argument of great or distinguished literary names standing opposed to Christianity. This is a feature of the evidences which, though scattered over the pages of different works, has deserved and demanded more separate and distinct attention than it has generally received.

The lectures of Dr. Matthews were published by request, as they were delivered in the University, and considerably enlarged by additional notes. Some of his friends suggested the idea of raising a subscription to present a copy of the lectures to each student of the Theological Seminaries, both Presbyterian and Dutch Reformed. This movement was carried out. It was mentioned incidentally to a gentleman of the Episcopal Church, who, on learning the fact, immediately proposed a similar subscription among Episcopalians, to present every student of the Seminary with a copy of the volume. Thus, fifty copies were forwarded to the Rev. Dr. Turner, to be presented to the students, and the books have been received. We do not feel at liberty to mention names, but it would be gratifying to hold up such deeds to the view of the world, not to glorify men, but "that men, seeing such good works, may glorify our Father in Heaven." Good men are too apt to shrink even from honour which is their due for God's sake, and doubtless enjoy more solid felicity in the blessedness of their unrevealed beneficence, than they could if revelling in the plaudits of the world. Yet this noble satisfaction must sometimes be also sacrificed for the honour of God; and if it be more blessed to do a noble act, without letting the left hand know what the right doeth, it may also behove us at times to forego even that pure and angelic pleasure, and let our deeds glitter among the triumphs of heavenly grace.

We have been gratified with the fact, in the donation to the students, that members of different communions have participated in it—our own and others. This is indicative not only of a kind feeling and Christian courtesy, which deserves to be encouraged, but may induce or promote a generous reciprocity in such acts, so as to circulate works of our own communion much in the same way. There are works that have issued from the Seminary, embracing our common Christianity, that deserve a more extensive circulation among others, as well as among ourselves, both for their intrinsic merit and the labour and sacrifice they have cost. We would here name only the exegetical volumes of the Rev. Dr. Turner, who is constantly engaged in the same indefatigable toil, and whose criticisms on the Sacred Text, everywhere exhibiting the comment of the learned and judicious interpreter, are well calculated to promote a sober, sound, and healthy exegesis. In regard to the mode of giving more extensive circulation of such works, especially among students, we know of no better plan than the one suggested by the donation above noticed; and if by a corresponding course we can send valuable works of our own sons to the student within and without our pale, who will not augur benefit from a generous emulation where the only strife can be to multiply the rays of intellectual and spiritual light and the promotion of spiritual life? Such occasional little attentions passing between different Christian communities may not seem to amount to much at the time—and we have not drawn attention to the present instance to enlarge upon its importance, or to swell it beyond its magnitude. But it is only one of a class of attentions too much neglected. Besides, it should be remembered, there are minds and souls perishing for lack of knowledge, as well as bodies for lack of bread; and if "he that giveth to the poor, lendeth to the Lord,"—"he also that converteth a sinner from the error of his way, shall save a soul from death." The chief value of such movements, however, is not in the pecuniary or material importance of the things, or the books, as the spirit which they manifest and cherish, especially that which "thinketh no evil," the only point of access for now separate communions. Books, and works like those to which we have referred, embrace, of course, the ground of our common Christianity; and we presume no one will here cry, "*Timeo Danaos*," or dread a Trojan horse filled with armed warriors. If we let them come out, they will fight for, and not against us.

And here we may take occasion to say, there never was a time when all men professing Christianity, from its highest to its lowest forms, if it be a Christianity at all—never a time when such men should either feel more the importance of a unity of feeling, if not in their peculiarities or distinctive characteristics, at least on the broad ground of their common faith. Never was there a time that required more unity of feeling in Christ Jesus than these days in which we live; and we are made sad when we read and hear that which may destroy it. The truth is, we Christians of the present day, if we glory in that name and that profession at all, we have but little time to spare to differ among ourselves so incessantly as to be constantly assailing one another within our different entrenchments.

It is painful to read at times the fierce polemical assaults which men who profess the same adherence to the Bible, and the same faith in the same Lord and the same God, will notwithstanding make, when favourite dogmas are at stake. It is not our aim to question or discuss the importance of these now—this would be out of place. But when we look around and see the ever-renewed assaults of those who are the declared enemies of all religion, one would suppose that a common danger would inspire a warmer feeling after unity—so far, at least, as to allow space to combine against the common enemy. Who can look around and see with indifference, that whilst we Protestant Catholics are ever seeking to mark the sure distinctions that separate us, and are spending our force and our energy for or against these hairbreadth partitions, as if the very being of the Church depended on their safety or demolition, though a breath of air might blow them away, that in the mean time the very citadel itself is daily exposed to the most insidious, as well as the most violent assaults, from quarters and resources that are drawn from science, literature, and the very depths of the material world? Can any man look on with indifference, and know that the great question is becoming more and more narrowed down, not to determine who of us has the best right to be called the Church; not who has the best Liturgy or the purest Apostolic Church government,—important as these are,—but questions on which turn the very elements of all religion, all revelation, and even the most general principles of moral truth?

C. F. C.

For the Churchman.

"THE ORDER FOR THE BURIAL OF THE DEAD."

Mr. Editor:—Among the various changes and improvements in our Book of Common Prayer proposed for the accommodation of "the denominations," to the Commission of Bishops appointed on "The Memorial," I have not noticed any suggestions respecting "The Order for the Burial of the Dead."

In the few remarks which I am about to put on paper, I refer not to that impressive and excellent office itself, but to the character of the persons over whom it is to be performed. According to the prefixed rubric, a clergyman of the Church must read it over any and every person who has had the remotest connection with his charge, if that person has been baptized, not "excommunicate," or has not laid violent hands on himself—that is, as I suppose, not declared a suicide by the verdict of a Coroner's inquest.

As the law now stands, a minister may be compelled to perform this solemn and holiest service over the dead body of an individual who was a "notorious evil liver"—a profane mocker at religion—the veriest wretch in the parish—and who, without any sign of penitence or amendment, may have been called away from earth in the midst of his debaucheries, or who may have died in a fit of *delirium tremens*. And besides, there are not a few persons, baptized in the Church in infancy, but who have not attended its Services for scores of years—who, during a long life, have disregarded and neglected Public Worship, and were well known to be despisers of God's House.

The writer of this article, in the course of a ministry of nearly thirty-four years, has had his feelings and conscience, at times, most severely tried, in uttering the language of this sublime office over the mortal remains of just such persons. But what could he do?—there was no alternative. The Church has no discipline by which to rid herself of such unworthy and disgraceful members. They are suffered to run at large, and, when about to be laid in the grave, she compels her ministers to consecrate, as it were, their polluted bodies, with words of holy prayer—to read the sweetest and most delightful promises of the Gospel—and to say or sing, "I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead *who die in the Lord*: even so saith the Spirit; for they rest from their labours."

Now, here I think there is need of reform:—there is a loud call for a remedy to be applied to this glaring evil. If persons so far repudiate their Baptism, as to forsake, for years together, the Services of the Sanctuary, and are willing, under the light and privileges of the Gospel, to live as heathen, and to conduct themselves as if they had no higher destiny than the brutes that perish, let them, when they die, receive "the burial of an ass." This would be a warning, and not without a wholesome effect on the living, whereas, the existing practice tends, in my estimation, to deplorable consequences. We make no distinction between the most saintly and devout member—one who has, by a life of consistent piety, and faithful adherence to the Church, departed in the comfort of "a reasonable, religious, and holy hope," and the greatest profligate, who has done despite to the Holy Spirit, trampled under foot everything sacred, and died a practical, if not a confirmed, unbeliever. The same Burial Service is performed over the latter, that is given to the former. And thus, by this very act, the impression is doubtless made on many minds, that there is not, at last, so much distinction between the righteous and the wicked. They are both, at least, treated alike by the Church, in her last solemn office. It is an encouragement and countenance to the ungodly, the despiser, and the abandoned, to go on in their unhallowed ways, in the expectation, that when dead, they will share the holy ceremony of Mother Church, and be laid down in the dust with her benediction.

As to the requirement of the Baptism of Adults, it is, I believe, pretty generally the custom, to consider all of them as among the number of the baptized, when it comes to the time of burial. There are no questions asked on the subject, and it seems to be taken for granted that all is right. The feelings of surviving friends are to be tenderly cared for, and all other considerations are to be laid aside. The permission is, to bury unbaptized infants, and infancy, in this case, is often extended into manhood. Parents are negligent of the baptism of their children, and this very allowance of burial, in my opinion, favours the neglect. If the right of burial, according to the order of the Church, was denied by positive law, in all cases where Baptism had been wilfully neglected, and in every instance where baptismal vows were violated by an openly ungodly life, and the disregard of obvious Christian duties, a salutary effect would be produced, I humbly conceive, by such a measure, and in it there would be no departure from the charity of the Gospel. The purity and integrity of the Church, too, would be thereby vindicated—she would come back in this matter to the primitive standard, and remove farther off from Sectarian looseness.

Philos.

February 11th, 1856.

For the Churchman.

A FREE WORD FOR A NEW FREE CHURCH.

The Church of the Good Shepherd, in this city, was organized some ten years ago, and it has ever since been doing what it could to fulfil its mission of mercy with special reference to the poor. Through its ministrations many have been gathered from the wicked world into the fold of Christ; and many have gone from its humble seats to the seats above.

Having suffered much disadvantage hitherto by reason of having no permanent place of worship, the Rector has determined, with the divine blessing, to erect a suitable edifice upon an eligible site, that has been obtained in Fifty-fourth street. It is to be a plain brick building, and the basement is to be ready for occupancy in June.

For the information of those who may feel an interest in the work, the following statement is respectfully submitted.

First. The Church of the Good Shepherd is to be emphatically free; free for all worshippers, and free from all debt.

Second. Its chief function is to preach the Gospel to the poor—by divine service, visitation, instruction, and by affording food, raiment, and medical aid, as circumstances may require.

Third. The arrangements contemplate the temporary entertainment of Church members, especially clergymen coming as strangers to the city, and needing information, or Christian hospitality.

Fourth. The Church is to be always open, and the rector or his representative ever present to attend promptly to all cases of "sorrow, need, sickness, or any other adversity," that may be presented.

Fifth. The support is to be derived from the liberality of the benevolent generally; weekly offerings in the Church; and from the contributions of those who adopt the recommended system of sending all their applicants for alms to the rector; thus securing full investigation, with due spiritual and temporal care in every case.

Lastly. About $1,500 more will be required to prepare a portion of the building for temporary use; and $6,000 thereafter, to complete the edifice in all its parts.

> Christians, hear the humble call;
> Give a beam, a stone, a nail;
> Plant a rafter on the wall;
> Say, the feeble shall not fail.
> Fathers, brothers, sisters, all
> Bid the Ark of God prevail!

Address R. Hoyt,
Stanford's Bookstore, 637 Broadway.

Sunday Amusements.

[We find the following in a country journal, the *Cohoes Cataract*. It arose, it seems, out of an attempt to give the sanction of the *Churchman* to Sunday amusements, on the ground that we had shown an opposition to the observance of the Lord's Day as a *Puritanical Sabbath*. We beg to thank our unknown friend for his able vindication of us against such a misapprehension.—Editor.]

A communication, signed "Homo," appears in the last number of the *Cataract*, in favour of secular amusements, lectures, lyceums, &c., on the Lord's Day—a very grave question, about which there *must be* a difference of religious feeling, according as men have more or less of it. I have no desire to disturb your correspondent in the enjoyment of his own views. He certainly has a right to them, if he is willing to be responsible for the consequences.

But I wish now merely to ask for justice to a third party, whose views, I think, have been misrepresented (probably misunderstood) by the writer of "amusements." He quotes from the New York *Churchman* with apparent approval, and writes along, as if *its* views were in entire sympathy with his own somewhat startling, though by no means, novel propositions. If you will publish entire that portion of the *Churchman's* article which relates to this subject, you will give your readers a fuller opportunity to judge of its real opinions, which, however, are only the opinions of one man, and must stand or fall according to their own merits. The *Churchman* says, "We are no advocates for a profanation or desecration of this most holy feast. The Catholic [meaning the Ancient Universal] Church, indeed, commands us to *abstain from all servile work*, *to observe the day holily*, and, if possible, to be present at the celebration of the Holy Sacrifice of the Altar. But we are very much averse to a Judaical or Puritanic observance of the day. Perhaps the Puritans drove the Churchmen a little too far; and we should decidedly object to anything like a revival of King James' 'Declaration of Sports.' But we do say, innocent recreation (Divine Service being over) is not only lawful, but useful. Indeed, by giving the day a joyous character, it rather enhances its sanctity."

I think a careful examination of the above will satisfy the reader that there is nothing here in favour of "*amusements*," and, at least, of a systematic and secular plan of amusements on the Lord's Day. On the contrary, the writer expressly says that he is "no advocate for its *profanation* or *desecration*," that is, depriving it of its *sacred character*. And he approves of the canons of the ancient Church, "to abstain from all servile work and to observe the day holily." And he "decidedly objects to *anything like* a revival of King James' 'Declaration of Sports,'" that is, a "plan of amusements" proposed by that headstrong monarch, in opposition to the equally objectionable plan of the Puritans to make Sunday a fast day, whereby "they drove the Churchmen a little too far." The writer is therefore averse to this "Puritanic observance of the day," of making it a day of mourning and a sad countenance, a day of restraint upon the generous and grateful impulses of the thankful heart; in a word, a day of sourness, severity, and gloom—a Puritan Sunday, of which all of us who have passed minority, have some recollection; and so the writer of the *Churchman* is ready to say, "innocent recreation is not only lawful, but useful." And what does he mean by "innocent recreation?" Recreation is commonly understood to be such employment of the faculties as relieves us from weariness and depression. *Innocent* recreation, that *which brings no harm with it*. Now the *Churchman* cannot mean by this, *sports*, nor *servile work*, nor anything of an *unsacred* or merely secular character, for these it expressly disclaims. A candid interpretation, then, requires us to believe that the recreation here spoken of, is that of a cheerful, pleasing, and it may be, social, but still religious and discreet kind, and in this sense, "giving the day a joyous character rather enhances its sanctity."

It is not my object to defend these views—but simply to *state what they are*, so that they may not be confounded with other views of a different tendency. Neither is it my object to oppose the views of your correspondent "Homo." In truth, I heartily sympathize with *his desire* to rescue and recover our many thoughtless fellow creatures, who spend the day, and with it all their moral strength, in "hells and groggeries;" though I am not yet persuaded that *his way* is a right one or a safe one. These different views must stand upon their own merits. Having stated them, I leave your readers to choose for themselves; and if they will all regard the day of rest, as they *honestly believe* our Saviour would regard it, they cannot be far from right.

Permit me also to hope that your correspondent, who has spoken approvingly of the *Churchman*, will find in it *many other suggestions*, in the adoption of which we may both unite to promote the real good of our fellow men, and to serve the great cause of our common God.

S. J. C.

BOSTON TWO HUNDRED YEARS AGO.

We have already intimated that a lecture was delivered by the Right Rev. Thomas M. Clark, the Bishop of Rhode Island, before the Protestant Episcopal Brotherhood of this city, on *Life in Boston Two Hundred Years Ago*. The Bishop commenced even earlier, with the celebrated Charter of the Massachusetts Bay Company, dating 1628, '29, a charter granted by the martyr-king, Charles the First, already the late subject of a lecture before the same body. That and succeeding periods, up to the verge of what can appropriately be styled the "good old times," were dealt with, not in the air of an abstraction, or even in mere philosophic method, but with evidence of that thorough acquaintance with the local and material interests of the colonists, which at no time could be completely overborne by any political or religious grievances. The birth and *status* of the families brought hither, their modes of life, and the existing motives and encouragements to expatriation, were vividly pictured. The faded characters and dingy records of Massachusetts, so far as throwing any light upon the period, were restored by the speaker; and with transactions on this side the water, the concurring events in the parent country were brought into contrast, so far as these affected the condition of the Colonies. An appropriate tribute was paid to the great Buckingham, to whose sagacious policy so many of the state-moves of England are attributable; followed by comments on the royal dynasties. Sketches of the tradesmen of that time were given, and, of these, one Mr. Gouge, a linen draper, "the first tract distributor in America," and of whom a Mr. Dunton bought two hundred copies of *Christian Directions*, wherewith "to make the Bostonians godly." Curious notices of religious customs or observances followed on these remarks, involving methods of family rule and religious habits. It appeared that during the first few years of the establishment of the Massachusetts Colony, there was a law which required a daily register to be kept in each family of what was done by each individual composing it; stocks being the means most relied on for keeping the framework of society together,—appropriately placed directly in front of the church door. Just as with the builder of the Bastile in France, to whom the Bishop might appropriately have made allusion, it appears that the carpenter who first made the stocks was the first to suffer from them by reason of his extortionate charges. One of the laws of the Colony contained a distinct recognition of slavery; even a fugitive slave-law was passed. The limited notions which prevailed of true freedom were illustrated in the liability of any person to be reduced to slavery for a limited term, if guilty of what the court might be pleased to consider "ill and insolent carriage." The year 1633 witnessed a remarkable interference with freedom of individual action, "all Christian people being forbidden to have lectures during the week before one o'clock in the afternoon." This regulation appeared not to have been uncalled for, for so long would the zealous clergy of that period preach, that numerous of their hearers adopted the expedient of cutting little private doors from their pews through the sides of the meeting-houses, from which they might escape when the fortieth or fiftieth head of the discourse was reached—a device which the law stepped in to restrain. Presently idleness was made a legal sin; constables were charged to take care of "common coasters,"—the loafers of two hundred years ago. The law entered the house to prescribe the use of tobacco, permitting no man to take it in the presence of strangers; it took away the custom of drinking healths, and stamped D on the drunkard;—it had its eye, too, on unguarded publications likely to give offence to the court. Those who know Bishop Clark—his sterling good sense, his vigour and raciness of style, united with a quiet vein of humour, expected a treat, and their expectations were richly realized. The subject was happily chosen for the occasion, for well indeed may not only the Protestant Episcopal Brotherhood of this city rejoice that their lot is cast in better times than those in which Churchmen groaned beneath the harsh, relentless tyranny of puritanic intolerance; but the Puritan himself of this day has a liberty, and *takes liberties*, unheard of two hundred years ago.

The lecture was "brimful" of anecdotes, and reliable ones, too, for they mainly consisted of facts copied from the archives of the State of Massachusetts by the right reverend lecturer. The burden of the whole was extracts from laws passed by those stern old lovers of liberty who *conscientiously* objected to the tyranny of England's Church and King. The "bilboes," or stocks, fine, imprisonment, mutilation, were the ordinary and more merciful means they adopted to reduce their brethren to conformity with their own elevated ideas of national and spiritual freedom. When these milder persuasives failed, transportation, and even death in its most cruel form, were resorted to. The Bishop gave them credit for one virtue, however, and doubtless they deserve it. They had the courage, when required to exercise it, to *endure* any punishment they inflicted without compunction upon others. There is no doubt but much of its severity was due to the age in which puritanism was rampant; but when we hear, as we did on Tuesday last, the simple, unvarnished tale of the doings of our New England forefathers, we are fully persuaded in our own minds that they were hardly such saintly personages, or such *pure democrats* (a happy combination indeed!) as the Pilgrims to the Plymouth Rock annually call upon us implicitly to believe they were.

The Bishop, after allusion to the subordinate position assigned to woman in that day, and tracing to the little esteem in which she was then held, a large portion of then prevailing crime, and remarking that the elevation of woman to her true rank and proper influence was one of the grandest features of modern times, concluded with the following lines of the poet-laureate of England (Tennyson), so appropriate to the whole subject:—

> "Ring out a slowly dying cause,
> And ancient forms of party strife;
> Ring in the nobler modes of life,
> With sweeter manners, purer laws.
>
> "Ring out false pride in place and blood,
> The civic slander and the spite;
> Ring in the love of truth and right,
> Ring in the common love of good.
>
> "Ring out old shapes of foul disease,
> Ring out the narrowing lust of gold;
> Ring out the thousand wars of old,
> Ring in the thousand years of peace.
>
> "Ring in the valiant man and free,
> The larger heart, the kindlier hand;
> Ring out the darkness of the land,
> Ring in the Christ that is to be."

The Blossoms and the Leaves.—As the Blossoms turned pale and withered, and fell in the month of May, the Leaves said thus:—"See these feeble, useless Blossoms! Scarce born, they fall already; but as for us, we stand firm and last through the heat of the summer, growing daily larger, stronger, and brighter, until after long months of service, when we have nursed and given to the earth the most delicious fruits, we go to our rest under gay colours and amidst the cannon of the storm." But the fallen Blossoms replied:—"We are contented to sink early, for before we fell we gave birth to the fruits." Oh, ye who are unnoticed or have early departed from amongst men; ye, who dwell honestly in mean garrets, in close rooms; ye, who are passed by in the schools; ye, noble benefactors, yet whose names are unrecorded in the pages of history; and ye unknown mothers, faint not because of the great ones of the State, of the golden mountains, of the triumphal arches on the battle-field—faint not—despair not—ye are the Blossoms!—*Jean Paul.*

The *American Almanac* gives the following as the population of the Globe—Africa, 100,000,000; America, 57,766,882; Asia, 626,000,000; Australia, 1,445,000; Europe, 263,517,521; Polynesia, 1,500,000. Total, 1,050,169,403.

For the Churchman.

PILGRIMAGE TO JERUSALEM.

FROM THE GERMAN OF STRAUSS.

(Continued.)

To the heat of the noon they slept, and at the coming of evening,
A breeze adown the vale swept with refreshing coolness,
Kindling a reverie sweet in the brains of the wearied pilgrims—
Thought intermingled with passion, and hope with the dreams of life's vision.
The stars had begun to appear and to spangle the plains of the desert,
When a blast of the trumpet arose, not now as the signal of motion,
Clearly and sweetly resounding, till lost in distance unmeasured,
While the ear, never wearied with hearing, sought out its latest vibration;
But harsh with the voice of command, and piercing with note of defiance,
Giving forth the sign of alarm—an attack from a horde of Arabs,
Who, like unto forming clouds, loomed up on the edge of heaven.
Tumult stirred in the camp, and the horsemen quickly mounting,
Hastened towards the side where danger of warfare threatened.
The guides, in anger and passion, sought to recover lost order,
The slaves struck the tents, and drove rearward the bands of the camels,
With whose loss were the loss of life and of life's desire and treasure.
But fearing to measure their strength with that bright and prepared arrayment,
The enemy swept from the sight with the silence and speed of its coming,
As a fleet that hath neared to the shore, but with breeze from the land disappeareth.
And Helon lifted his voice: "Thy vows, O God, are upon me;
To thee will I pay my gift of thankoffering precious and endless,
For thou hast delivered my soul from the hands of them that hate me,
My feet hast thou saved from falling, and, lo! I will walk before thee,
In the light of thy joy, in the pleasant land of the living."
And Helon was lost in thought that quickened his heart with gladness,
Now had he cast off the sadness that hung round the river of Egypt,
Where the midnight halt was made, and earth and heaven seemed meeting:
For swift through the Eastern mind passeth the gleams of emotion,
Changing, like sunset hues, from shadow to tinted glories.
And he thought no more of the river that flowed nigh Abraham's pasture,
But of the stream of the Jordan, and the land that was given by Jacob;
Of the kings and the tribes that his race in the strength of the Lord confounded;
Of heroes, and sages, and judges, and the covenant's promised renewal;
Of the Ark that abode in the desert, and then of the holy Temple
Which David had sought to build, surpassing his House of Cedars.
The strains of the Sacred Book seemed to breathe in the breath of morning,
Speaking of Solomon's wisdom, discoursing his splendour and glory,
For which the Queen of the East came forth with her maidens to witness,
How he had from the merchantmen spice, the gift of Araby's monarchs,
And chariots by thousands, and horsemen in glorious apparel,
Six hundred and threescore talents in gold from the land of Ophir,
Even in one brief year, which Helon in joy computed,
Adding thereto the throne of ivory fair and wondrous,
With the drinking vessels of gold which came from the House of Cedars.
(Then Judah and Israel dwelt safe, each 'neath his vine and his fig tree;
Silver was common as stones, and the cedar like sycamore flourished.)
And rehearsing these glories, he sang, as in Solomon's honour:
"In his days shall the righteous flourish: peace last with the moon's enduring:
From the river to ends of the earth,* and from sea to sea his dominion;
They that dwell in the desert shall bow, and his foes kiss the earth in his honour;
The lords of the isles shall bring presents, and Tarshish and Seba pay tribute;
All nations shall serve, and all kings fall down before him;
A handful of corn on the mountain like Lebanon's cedars shall flourish,
And like the grass of the earth shall flourish the peopled cities.
His name shall endure for ever—as long as the sun continue,
And men shall be blessed in him: all nations shall call him blessed."

Φ

The Protestant Prejudices there are to Encounter.

Mr. Moss. Do you mean then to say, that all you do in the "Old Church"—your credence, and your flowers, your altar-cloths and your lights, are all the law of the Church of England?

Vicar. Most certainly I do. Have a little patience, and I will prove it to you. Do not be guided by Ebenezer, or by St. George's—they were not in existence twenty years ago—but be guided by a general survey over the history of the Catholic Church, and her various Canons and Decrees, from time to time set forth. Will you listen?

Mr. Moss. Well, I suppose I must.

Vicar. First then, let me tell you about the ancient churches *generally*. At the beginning, you are aware the Christians were so impoverished by spoliation, and by persecution of every kind, that upper rooms, or dens and caves of the earth, secret and hidden places, were all they could obtain, or dared to resort to, for their common worship; but when this passed away, as it did at the time of Constantine, the first Roman Emperor who embraced Christianity, then the principle set forth in God's word by the building of Solomon's Temple prevailed. Constantine himself spared no pains throughout the whole of his dominions, but especially in his principal city of Constantinople, in building churches of a most elaborate and ornamental character. One church he built and dedicated to the Twelve Apostles, which is described with its "walls covered with marble, its roof overlaid with gold, and the outside, instead of tiles, covered with gilded brass." Another church he built, and called it Sancta Sophia, which took thirty-four years in building. The description of this church surpasses anything we read in modern times for beauty and magnificence.—But not only these special churches, all through Christendom the spirit of making God's House "beautiful" quickly spread. If the inhabitants of city or town had not the means by material arts, such as those of the architect, or the goldsmith, or the workers in marble, or brass, or jewels; still they did what they could with the ornaments of nature. They were not satisfied unless in some way they could bestow care, and taste, and labour, if not money, on that dwelling, which, in their faith, they considered to contain the special Presence of God. Thus arose the very ancient custom of adorning the walls with texts of Scripture suited to the different parts of the building—and this for instruction as well as beauty; and very frequently inscriptions were made, not only of Scripture, but of apposite verses and sentiments from other writings. The roof also was very elaborately ornamented, being divided into panels or mosaic work—sometimes coloured, sometimes gilded, as Eusebius describes the church of Constantine:—"The whole roof was divided into carved tables, or panels, and all laid over with shining gold;" and St. Jerome, speaking of the richness of this, and other parts of the church, says, that "the ceilings were golden, the roofs and walls adorned with marble; the pillars, with their chapiters of shining gold; the gates inlaid with ivory and silver, and the altars filled with precious stones;" and as the richness of art was sometimes used, so at other times the richness of nature was called into play for the ornament of God's House; for the same St. Jerome tells us, speaking of his friend, Nepotian, that "he took care to have everything neat and clean about the church—the altar bright, the walls whited, the pavement swept, the gates veiled, the vestry clean, and the vessels shining; and so far did his pious solicitude about these matters extend, that he made flowers and leaves and branches of trees contribute to the beauty and ornament of the churches." Thus all things were brought to bear,—men's labour and skill, the shining of gold and precious stones, on the one hand; and on the other, the simple, and yet more beautiful works of nature,—in beautifying the House of the Lord."

Mr. Moss. That's all very well; it's nothing to me what Constantine did, or any other Eastern King or Roman Pope. What these churches were is nothing to me, I want to know whether it is according to the Protestant Law?

Vicar. My good friend, my object is to show you how from the very beginning of Christianity, as growing up out of Heathenism, the same principle prevailed as among the Jews, dictated by God's own Word—your own authority. There were no such things then as Wesleyans, or Anabaptists, or Acts of Parliament, or Contractor's churches; I want to show you how very different the spirit of these things was in the time of our forefathers, to give you a clue to our present customs at the old church.

Mr. Moss. I don't care about what was done in *old* times—my objection runs to the abominations of your altars, your flowers, and such like at the *present* time.

Vicar. Very well, then, let us take the present time, and in order to go systematically to work, let us begin with *the altar*, and with it I must, of course, combine all that surrounds and belongs to it.

As I spoke generally before, so now, particularly. No part of the church received such minute and careful decoration as the *chancel*, that part of the church within which is placed the altar, of which I am to tell you—and for an evident reason; it is the most holy place of the church. Just as in the Jewish Temple, there was the porch, which corresponded with our tower, or first entrance—and then came the sanctuary, which corresponded with our nave, or centre part of the church; so there was the most holy place, or Holy of Holies, into which the High Priest entered only once a year, and this corresponded with our chancel, the most holy place of the church.

Mr. Moss. I don't see why one part of a church is a bit more holy than another, for my part. I'd as leave say my prayers in one place as another.

Vicar. *All* the church is holy of course, but what I mean is this—that the place where the most sacred mystery of our faith is celebrated—the place where the memorial sacrifice of the most precious Body and Blood of our Redeemer is offered up to God by the priest—that place has surely a sort of reserve and sanctity beyond the other places where the people, on common occasions, sit or kneel: it is more peculiarly God's, as realizing His Presence—the spot where no one ever enters to pray or to worship but the priest. You will readily understand, then, why it is that the chancel, as containing the altar, has always been more carefully prepared and ornamented than the other parts of the church; it is that of the most holy place toward which in our faith we ought always to look—that place which contains, in representation and memorial, the Sacrifice of our Blessed Lord upon the cross, by Whose precious blood-shedding alone, we obtain remission of our sins; it contains the turning point—the apex—the keystone of the whole fabric of our religion—Jesus crucified.

Mr. Moss, at this enunciation of doctrine, looked rather puzzled; he disliked the word "*sacrifice*" which I had so freely used, but he was pleased with the strong expression I had set forth of the meritorious Cross and Passion of our Lord. People of this sort little understand the depth of the faith in the Cross which the Church has ever held, because the Church veils it, consecrates it with reserve, and dwells upon it with distant adoration. Puritans think she has forgotten it, or despises it. Not so; she loves it more than any sectarian dreams of, but she only treats it and speaks of it with holy distance, while they approach it with coarse, with familiar, or with irreverent language. This the Church abhors. But to proceed—for some time, as I said, Mr. Moss was silent, looking a little perplexed—then he went on.

Mr. Moss. I shall keep to the words of my "Letter," I shall maintain my objections still; what you have now said only increases them. The Church is an idolatrous Church, if it talks about Sacrifices. The Sacrifice of the Mass is nothing more or less than rank idolatry, and in that faith I will live and die.

Vicar. It is very strange how you, and such as you, my good friend, will pervert everything that is said; your ears are so unaccustomed to Catholic language, that you mistake it whenever it is used. I must allow for your ignorance, but I do wish you were one of your own schoolboys, and could *learn* a little. But I see, time runs on; I must defer what I had to say about "the altar," and all that belongs to it, to another opportunity; will you wait?

Mr. Moss. Yes, but you'll never make a convert of me. I'm too staunch a Protestant for that.

Vicar. We shall see.—*Abridged from the Old Church Porch.*

WHEN we read and think of the Saints of old, we are apt to regard them as a class of characters which has ceased from off the earth—that because the peculiar manifestation of the external habits and practices by which they were distinguished does not now come before us, Saints no longer exist. But was it these outward things which made the Saint? Was it not, rather, the inward spirit, and the devotion of the heart to God's service, in the midst of outward difficulties, hindrances, and temptations? And have we no evidence in these later times that men and women have possessed this spirit, and this devotion of themselves to the work which God has given them to do? To doubt this is to doubt that God's Church exists upon earth in the present time, for when was His Church left without Saints, even though they might, for a season, be serving Him in dens and caves—in the secret and hidden paths of life, where no eye but His could recognize them, in the surrounding darkness of worldliness and ungodliness, of selfishness and cold-heartedness? Circumstances and manifestations may change in their character, and may pass away, but God's Saints shall never cease, and their character, their devotion to Him, their work for Him, their trust in Him, shall not change, for these all flow from, and to, Him who is "the same yesterday, to-day, and for ever." "It is the same God which worketh all in all." Compared with those of old, or with those of whom we hear or read in the present time, our circle of action may appear narrow, the greatest things in our power may appear little; but if our circle be *filled*, if our small things be diligently and earnestly done, with an increasing desire to serve and please God, and with a never-failing trust in His Providence and grace, we are *growing into Saints*, and we may be, in heart and soul, what the Saints were. Our note of praise may not be so high as theirs, but it may be in harmony with it—*it may be simply an octave lower*, to suit the present compass of our voice.—*Anonymous.*

CROSSES USED BY "PROTESTANTS."—I wish some of our "Protestant" countrymen would pay a visit to their brethren in Germany, in order to see how *they* are not ashamed of the visible cross, "before whose eyes Jesus Christ is evidently set forth crucified among them." Yes, let them enter the great "Dom" of the Lutherans, at Frankfort-on-the-Maine, and see the white marble image of Christ crucified standing on the Lord's Table, which is immovable and of marble; then let them cross the river and visit the Lutheran Church at Sachsenhausen, where they will find a stone Altar with a "reredos," consisting of a large wooden "crucifix" supported by the images of the Virgin Mary and St. John. Are these Lutherans idolaters?—*Guardian.*

For the Churchman.

THE RAISING OF LAZARUS.

SUGGESTED BY AN OLD ENGLISH PAINTING REPRESENTING THE RESURRECTION AS TAKING PLACE IN EARLY MORNING.

BY ANNIE CHAMBERS BRADFORD.

The morning sun
Looked down upon Judea's mountain range
Of rifted marble, as a pilgrim pale,
Journeying from Bethabara, the rough
And gloomy defiles traversed, with a band
Of earnest followers. Behind Him frowned
The baffled wilderness, where Satan's wiles
So late had been rebuked. The angered peaks
Pointed malignant shadows after Him,
Like the defiant fingers of a foe;
But on before Him, bordering the plain
Of Jericho, serene and flowery slopes
Knelt down to do Him homage. The light wind
That dallied with the fragrant Terebinth,
Lifting the grape leaves clustered 'mid its boughs,
Or sung to the green fig-tree and the plane
A careless roundelay, in reverence now
Hushed its gay melody, and whispering low
Unto the listening almond trees, brought down
An offering of white blossoms to His feet.
The brooks that wandered from the northern hills
Seeking the hallowed Jordan, silently
Floated past barley fields, or in the shade
Of ancient olives murmured prayerfully;
While on their fringed borders, hyacinths
Offered sweet incense from their azure urns,
And 'neath the plumy palm trees galbanum
Sent up its odorous, consecrated breath,
For He who passed was *Christ.*
With steady tread
He walked toward Bethany, while earnestly
Unto each other His diciples talked
Of the poor widow and her son, of Nain,
And hushed their tones to whispers, as they spoke
Of the great blessing He was soon to give
The stricken sisters. On His brow divine
Gathered the beaded damp of weariness,
But He went firmly on, nor paused for rest
Within the valley skirting Bethany,
Until the triune* height of Olivet
Cast a rebuking shadow toward the fierce
And frowning wilderness, as if to say,
"Get thee behind me, Satan."
From the gates
Came forth a frantic mourner. Her long hair,
Blacker than Egypt's night-plague, heavy hung
About her shoulders, and a flood of tears,
Bitter as water from the Dead Sea, scathed
Her olive cheek, whose dark tint darker grew
Beneath the valley shadows, and the cloud
Of her o'erwhelming grief. The outstretched hand
Of the Anointed clasping, in a tone
Wild as the wail of Galilee, when winds
Dash the dark waves on rocky Gadara
And the grey tombs give echo, "Lord," she said,
"Hadst Thou been here, my brother had not died!"
Turning away then bitterly, her frame
Shook like a tall young cedar lashed by storms.

"I am the resurrection and the life!"
Clear as the seraph tones that spoke from Heaven
To Hagar in the wilderness, the words
Like a deep organ's diapason fell
Upon the silent air, while the bared heads
Of the Disciples bent in reverence low.
Gently and long He spake; and as the dew
Falleth on Hermon's blossoms, on her heart
He poured the blessed balm of sympathy;
And the grieved maiden's lithe and rocking form
Straightened in holy strength, as, looking up,
Calm as the lofty Lebanon when storms
Have passed away, and the unclouded sky
Kisseth its lifted forehead, she replied,
"Yea, Lord, I do believe." Then with a step
Firm as the patient camel's, bearing on
Its burthen great and wearisome, she turned
To go for Mary.
When the cock crew shrill
In the grey, waning night-watch, and the moon
Like an Archangel parted the white clouds
And robed the sides of Olivet with light,
As with a glory-garment, she came back
With Mary, and their kindred. O'er the eyes
Of her meek sister, that had ever worn
The upturned look which makes us think of Heaven,
The white lids drooped, as in the dusky night
The valley lily closeth. The deep folds
Of her blue mantle o'er her slender feet
Trailed heavily, and her white fingers pressed
The veil of linen on her marble brow
With a pained, weary movement, as she went
To meet the Lord. She knelt and kissed His feet,—
Those sinless feet she erst had bathed with tears;
And casting back her veil, while the bright waves,
Rippling and golden, of her loosened hair
Swept o'er His dusty sandals, from her lips
Came the low murmur, "Lord, hadst Thou been here,
My brother had not died."
The Saviour wept;—
Wept, though He knew their grief would soon be changed
Into rejoicing by His gracious word,—
Wept, though He knew His potent, heavenly hands,
Within their darkened homestead, would ere long
Establish and relight th' inverted torch.
Oh! ye who see along life's sterile paths
The wretched and bereft, ye may not bring
Back to the parched fields of their barren life
Hope's blessed sunshine, nor the holy dew
Of Love and Trust, but can ye not extend
The only solace,—kindly sympathy?

"Where have ye laid him?"
"Master, come and see."
They neared the sepulchre. "It was a cave,
And a stone lay upon it." "Take away
The stone," He said, and lifting high His hands,
He prayed aloud. With eager, earnest looks
Of reverent inquiry, the faithful ones
Who journeyed with Him, looked into His face.
Like the Aurora and the curtained night
Waiting the resurrection of the day,
The sisters watched the open, silent tomb;
And when the sun, above the grizly peaks
Of the wilderness, a victor rose,
And, crowning the calm heights of Olivet,
Made a bright shimmer on the raven hair
Of Martha, and amid the golden curls
Of Mary, like a trembling halo lay,
Jesus called, "LAZARUS!" The summons deep,
Like the quick influence of the opening spring,
Melted the life-streams Death had frozen quite;
And as the morning looked into the grave,
"He that was dead came forth."

Memphis, Tenn., January, 1856.

BY alms our *substance*, by prayer our *souls*, by fasting our *bodies*, are offered up unto God. These offerings, like those of the Wise Men, are three in number. Our goods are offered up unto God the Father in return for His unspeakable gift; our souls unto the Spirit of Sanctification that He may renew us day by day, and intercede within us; our bodies as living sacrifices unto God the Son, who hath taken upon Him our flesh, and offered up the same in sacrifice unto God upon the Cross. And with regard to us, the threefold oblation will contain every duty—alms, our duty to our neighbour; prayer, our duty to our God; fasting, our duty to ourselves: to all separately, to all in each, and to each in all. Let us then be mindful (in the words of a very holy divine) "to offer unto God the gold of our charity, the incense of our prayers, and the myrrh of our self-denial."—*Reflections on the Holy Life of our Lord.*

THE world is like a rose tree:
When the roses have faded—and
How soon is that!—the thorns
Yet remain. —*From the German.*

For the Churchman.

THIRD SUNDAY IN LENT.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return to my house whence I came out: and when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first."

Hail, Soul, attired in garments white and clean,
Fresh risen from the wondrous bath;
With joyful smiles and lifted eyes serene,
Treading the common daily path,
Too lost in new-born ecstacies to heed,
Whether through tender blooms or eager briars it lead!

Within thine house—now swept, and dispossest
Of its old tenant; with fair garlands hung
In festal-wise—abides a Royal Guest;
Who smiles, well pleased to hear the joy-bells rung
In honour of His coming. Home unholy
For One so childlike pure, for One so great, most lowly.

For he who was thy mate, a little since,
Hath left his shameful signature on all;
Scanning His new abode, thy gracious Prince
May read disloyal writing on the wall,
Traced by the scornful finger of a foe;
Nor by thyself disowned, some guilty days ago.

Oh, pardoned rebel, what contents thee now
Like smiles from Him whose meekness thou didst scorn?
For Him thou sett'st thy humble hearth aglow;
And when in crowded paths thou walk'st forlorn,
Should He draw near, how wilt thou thrill and burn,
And how thou seek'st His face, o'erjoyed, at thy return!

But he, thine ancient fere, is ever nigh;
A wrathful face against the casement pressed
Threatens thee, angry, when, in converse high,
Thou wingest long hours beside thy Heavenly Guest—
A kingly hand now crowns thy humble board;
He waits till meaner fare shall greet thee from thy Lord.

For when the feast is o'er, the joy-bells dumb,
Thy King, discrowned, puts on His pilgrim's vesture,
Bold to thy mansion gates the foe shall come,
Beckon thee forth to him with eager gesture,
And woo thee with sweet tokens of old days,
Sweet words, sweet looks, sweet well remembered ways.

Thou shalt be ware of his mysterious presence
About thy walks, and when the garrulous night
Talks through dull hours beside thy wakeful bed,
Without, beneath thy walls, a footstep light
Shall rustle through dead leaves; a hand shall try
Tamper with bolt and bar, low door and casement high.

Linger not then, nor pause to question how
Thou mayest withstand the foe, in faithless doubt
Pondering his wiles. Be sure it was not thou
Who didst o'ercome, nor canst thou bar him out.
Up! feed the flame that on thy hearthstone dies,
He sits beside the blaze in whom thy safety lies.

Cast on Him all, the doubt, the fear, the care;
He is thy champion sworn, thy shield, His power
The foe resigns thee here—but, oh, beware!
Should he behold, in some unwatchful hour,
The hearth-light faded, and the guardian gone,
He will return in haste, and not return alone.

—EDITH MAY.

WHEN the blessings of God are showered upon thee, let them find thy soul the most deeply humble, as the swallow which always flies the lowest before rain.—*From the German.*

FALSE taste may be known by its fastidiousness, by its demand of pomps, splendour, and sensual combinations, by its enjoyments only of peculiar styles and modes of things, and by its pride also; for it is ever meddling, mending, accumulating, and self-exulting; its eye is always upon itself, and it tests all things around it by the way they fit it.—*Ruskin.*

For the Young.

For the Churchman.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 9.

SECOND SUNDAY BEFORE LENT.

"Dear children, in the Collect for this day, we disclaim all merit of our own in the work of salvation, and ask for the protecting care of Him who alone can preserve us from all the ills that afflict the body, and from every evil that can assault and hurt the soul. It is a solemn truth, which we are too apt to forget, that although we are required to prove our faith by our works, still our works, in themselves, do not help us one step towards pardon and peace; and it is especially proper to confess our helplessness just before we enter upon the period of Lent which is set apart for uncommon exercises of devotion.

"We see in the Epistle how far St. Paul excelled in good works those who had boasted against him, and how he had been foremost in his Master's service, although he was thereby exposed to great dangers and persecutions; yet he sets as little store by these labours as by his honourable birth and superior education;—he counts all things but loss that he may win Christ!

"The Holy Gospel for to-day consists of a parable and its explanation by Christ—the parable of the Sower and the Seed. Probably few of those who heard it made the application to themselves, because of unbelief; but it is easy for us, who are favoured with the private conversation of Christ with His disciples, to receive its full meaning. However, following this simple and interesting plan of enforcing truth, I will also tell a story, which may bring more strongly before your young minds the responsibility which rests upon all who hear the Word of God, and the blessed portion of those who 'keep it, and bring forth fruit with patience.'

"There were three little girls living in the same town, who were of an age, and who enjoyed nearly the same advantages for improvement, and yet their characters were very unlike; and when they grew up, their places in the world were far apart and widely different. I speak of these three girls, because they formed a class in Sunday school for many years, and always under the same teacher. One, whose name was Kate, was the only daughter of a wealthy merchant in the place; the second was called Jane, also a child of wealth; and the third was little Susan Day, the daughter of an English woman, a widow, in humble, though not destitute circumstances. I have said that these children enjoyed the same advantages for improvement, although the station of one of them was so much below that of her companions; and this was true, for the town in which they lived contained no select school, and they were all taught at one of those public schools which are peculiar to our nation.

"But it was in the House of God more particularly that outward differences were entirely forgotten, and they were treated as children of a common Father. They had all been baptized in infancy, had been made members of Christ's visible Church and inheritors of the kingdom of Heaven; and it was the earnest endeavour of their pious teacher so to instruct them that they might not disgrace that membership, nor fail of that heavenly inheritance. Sunday after Sunday, during their childhood and early youth, were they led along the peaceful paths of wisdom; the lessons of Scripture, the wonderful story of our Saviour's life and death, and the commands and promises of the Church He founded, were all made plain and familiar to their minds. The Catechism gave them a sound faith, the Services of the Church invited them to take their part in her privileges, and holy influences were shed around them on every Sunday sufficient to illumine their pathway through the coming week.

"But a mighty power from without was helping to shape their characters. There was the influence of home and its inmates, of school and its companions, of society, with its demands and temptations. Let me tell you the effect of these circumstances upon these three girls. Kate belonged to a gay and worldly family. No pleasure that money could procure was ever denied, and luxury in dress and living seemed to be the chief aim of their existence.

"As Kate began to grow up, she was permitted to attend pleasure parties and gay assemblies of all kinds, until her young head was completely filled with vanities. Her pretty face and graceful figure were decked out with everything that could heighten their beauty, till these matters became her most important study. It was soon a wearisome duty to attend Church, and the Sunday school had lost its charm. The lessons were carelessly committed, if learned at all, and the subjects which had once kindled a glow of pure feeling in her young heart, and almost led her to consecrate her youth to God, were now treated with indifference. But she was not happy: while in the midst of scenes of pleasure, she felt a feverish joy which she thought happiness; but when this was past, she found no delight in simple recreations, or quiet home duties and interests. She had set at naught the counsels and reproofs of her Heavenly Father, had broken loose from the restraints of her spiritual mother the Church, and she could not find peace in the world;—still to the world she turned her thoughts and influence; she became a giddy, fashionable woman, and strove to find relief from the cares and disappointments of life in a varied and continual round of pleasure. 'And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.'

"What I have to tell you of Jane can be given in a few words. Like Kate, she was surrounded with all the comforts of wealth, but her family lived more quietly, though not more religiously. Her parents were not 'lovers of pleasure,' nor did they allow their daughter to frequent scenes of gaiety; but neither were they 'lovers of God,' and no good advice from them enforced the sacred truths received by Jane at the Sunday school. The words of her teacher and the familiar Services often moved her deeply; but the unbroken silence of her nearest friends on these subjects, with her own youthful thoughtlessness, prevented the good seed from taking root. She grew up indifferent and cold to her best interests: unlike her gay companion, she was prudent and sober, but quite as useless to the Church which had received her in infancy, and expected her help and influence.

"It is with pleasure that I turn from these 'careless daughters' to speak of Susan Day. Her lot in life was retired and humble, but she adorned it and made it enviable. She was brought up in those habits of obedience and respect to parents and elders, which are so universally taught in the 'old countries,' and so lamentably neglected in our own land—habits which are the best foundation for a religious life; for if we learn to obey our earthly parents, it will be much easier to trust our Father in Heaven. Susan was a cheerful, industrious child, and the cares of life came early upon her: there were brothers and sisters to take care of, and a widowed mother to comfort and assist. But though her time was full of employment, she found leisure for her Sunday-school lessons, and was always in her place at church, not only on Sundays, but on every holy-day that fell in the week-time. The instructions, which held so transient an influence over her companions, became as meat and drink to her; she carried those precepts into daily life, and grew up a gentle, pure, peaceable woman;—she was emphatically a 'child of the Church,' for her wisdom was almost entirely drawn from its never-failing supply. She learned in the Catechism her duty towards God and her neighbours; and the prayers which she repeated so often and so sincerely, brought her the grace to fulfil those duties. Her lessons at the week-day school were diligently learned, for she knew that it was a part of her duty towards God to improve her talents and opportunities; and, remembering that whatsoever her hand found to do, she must do with all her might, her home was kept neat and pleasant, and all her duties faithfully performed. She had neither time nor means to acquire those useful accomplishments which make life so delightful; but here again God satisfied her in His Church. The Holy Bible, which was so constantly read and explained, opened freely to her its wealth of knowledge. Her tastes were formed upon this pure model, and she never wearied of its beauties. The music of the Church delighted her ear, and exalted her feelings: she learned to sing the songs of Zion, and her voice grew strong and clear by practice, till she was sought for to assist in that part of Public Worship—thus forming a new tie to bind her to the Temple of God. The poor and sick of the parish were her especial care, and she gave them what was better than money—sympathy and kind attentions. The rich esteemed her for her modesty and usefulness—the poor blessed her for her tender charities—the pastor looked upon her as a pattern for the flock and a lightener of his labours;—she was the comfort of her home, *and, in her own heart, was at peace!*

"You see, dear children, by this brief sketch how much good even a young person may do, and how important a place in the Church is awaiting every baptized child. I know you all feel that the character of Susan Day is far preferable to those of her two mates; I hope you will all try to imitate her example. Though you have temptations and evil tempers to overcome, still you are surrounded by great helps and protections. The Church received you long ago under her care, and is constantly striving to do you good:—you have the peculiar promises of God, because your parents and sponsors obeyed for you His great command to be baptized; but you must also be faithful on your part, and so improve these privileges while it is easy to come to the Saviour, that, when you come to years of discretion, you may be ready and willing to take the vows upon yourselves. L. E. D'B.

The Ass.

When the great work of the Creation was accomplished, and pronounced by Almighty God to be "very good," we learn that to man was given "dominion over every living thing that moveth upon the earth." So it has been since the beginning, and so it will be to the end of the world.

But although man has power over all animals, and may use them as he pleases to his profit or his pleasure, it does not follow that they should be necessarily dependent upon him, or that they should derive any advantage from their association with him. We must confess, with shame, that the absolute power thus entrusted to man is sadly abused by him. Of this we have daily proofs; and of all the animals which we have domesticated—and in so doing, in some cases altered their very natures—only one can be said to have benefited by the change, and that is the dog; which, in a wild state, is a wretched degraded creature, without a trace of the affectionate noble disposition which we find in the faithful companion of our lonely hours.

If, however, the dog is a solitary instance of the advantages of domestication to the animal itself, the Ass is certainly the most positive proof, amongst many, of its disadvanatges.

In its wild state, the Ass is a native of Tartary, India, and Persia; and is also found in Syria, Arabia, and Africa. It is classed by naturalists in the same order as the horse, having the same number of front teeth, *i. e.* six, in each jaw; but it is a distinct species, and even holds the horse in great aversion.

The Onagra, or Wild Ass, dwells in wildernesses and deserts far from the habitations of man: it is remarkable for its swiftness, and bounding over every obstacle, suffers neither precipices nor declivities to stop its course. They always feed together in large herds, and being very fond of salt, are mostly to be found near the salt springs of the deserts. They never allow a horse to graze with them, and should one by chance stray near them, they will immediately surround him, and bite and kick him till he dies.

The wild Ass is not very different in appearance from the tame one, excepting, that instead of the black line from the head to the tail, with a transverse one from shoulder to shoulder, the wild animal has a white line, and is altogether of a larger size and a lighter colour. But it is, as we have seen, full of spirit and activity, and impatient of restraint. Thus we find it so beautifully described in the book of Job.

"Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

"Whose house I have made the wilderness, and the barren land his dwellings.

"He scorneth the multitude of the city, neither regardeth he the crying of the driver.

"The range of the mountains is his pasture, and he searcheth after every green thing." (Job xxxix. 5–8.)

Such is the Ass in his wild state; but now let us see what happens when brought under the power of man. Instead of requiring to be tamed down gradually by hunger and fatigue like the horse; from the time of carrying his first load, his spirit seems broken; all his ferocity disappears, and he very soon contracts that dull, stupid look peculiar to his race. He is the gentlest and most patient of all animals—bearing the greatest hardship and the severest treatment without ever offering any resistance.

In Holy Scripture there is frequent mention of the tame Ass. Jacob's propitiatory offerings to his brother Esau consisted of (besides goats, sheep, camels, and kine,) "twenty she asses and ten foals;" (Gen. xxxii. 15); and when it pleased Almighty God to bless His faithful servant Job after his great trials, we read that "he had fourteen thousand sheep and six thousand camels, and a thousand yoke of oxen, and a thousand *she asses.*" (Job xlii. 12.) We also find in the history of the Disobedient Prophet, that when he was slain by the lion as a punishment for his sin, his faithful Ass, disregarding her natural fear of the savage beast, stood with him by his master's body. (1 Kings xiii. 28.)

And again, more remarkable still, the Lord opened the mouth of the Ass to reproach her covetous master, the Prophet Balaam, who was also rebuked by the Angel for having struck her in his blind rage. (Numbers xxii. 23–33.)

Lastly, when our Blessed Lord was about to enter the Holy City in the commencement of the week of His Passion, this humble, despised creature was chosen to bear the sacred burthen—even her Lord and Creator; thus fulfilling the words of the Prophet—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah ix. 9.)

* From the Jordan to what, centuries afterwards, was yet termed by the Romans, *ultima thule*—the earth's most remote confines.

* Mount Olivet consists of three distinct elevations.

The Churchman.

NEW YORK, FEBRUARY 21, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

☞ Joseph Robinson will act as general Agent in Baltimore, and subscribers will be supplied each week with missing numbers on application to him. The paper is also kept for sale at his Church Publishing House, 123 Baltimore street, and also at the extensive establishment of James S. Waters, 244 Baltimore street, price 6¼ cents. New subscribers forwarding their names through either of these Agents will receive the paper regularly by mail.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

R. L. has our best thanks. We are glad that his ultra-Protestant prejudices appear to be giving way under the influence of Catholic Truth.

The Address delivered to a Coloured Congregation shall appear next week.

The Lines on the Prayer Book shall also appear.

The letter on the subject of Prayer in the Pulpit is only omitted for want of room.

We are much obliged to "*A Country Churchman*," and quite agree with him as to all the improprieties he brings to our notice; but there are reasons at this moment why we should reserve such a communication as his for a future occasion.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The communications we continue to receive on some point or other of the Ritualism of the Church, only serve to confirm us in an opinion we had long ago seen reason to entertain, that the whole subject of our Liturgy *in its practical*, and, it ought to be, *its daily use*, deserves to be brought more prominently forward in our congregations; more especially when it is remembered that they are often so largely composed of those who, as accessions from the Sects, cannot be expected to understand it in its devotional bearings, as a system of Public Worship; which will account, in fact, for many of the irreverences and irregularities which so lamentably prevail. Our correspondents on the subject comprise both clergy and laity; and among both there is evidently an awakening interest in the question. Let us hope that none will hesitate to address us on any point which they may misunderstand, or be in doubt about; and to the best of our humble ability we will endeavour to set them right.

—A communication we have inserted in another page, entitled "Marriage in the Ministry," throws out a suggestion which undoubtedly deserves very serious consideration. The subject is one that is not to be treated lightly, whatever view may be taken of the point more immediately at issue. It is a grave, a solemn question, at all times, that of marriage; but it is more especially so in such a connection as our correspondent has placed it. They who, moved by the Holy Ghost, enter upon so sacred a course of life, and one so full of responsibilities, as that of the Ministry of Christ, have indeed need to pause ere they encumber themselves with connubial cares and obligations, which are too often hindrances to the great work they have undertaken; and where there are such further grounds of objection as are pointed out in the communication we refer to, it must evidently be wrong to adopt such an incumbrance. For the clergy to abstain from marriage, at any rate as long as their stipends are, as it is observed, "inadequate to the support of married men and families," is, on every account, an act of duty. It is added, that "this may be a severe way to meet the crying evil of the time." But the ministerial life is, or ought to be, one of severity throughout. It is, or ought to be, a life of self-denial—a life of self-sacrifice. It is declared to them at their ordination, that forasmuch as their office is one of so great difficulty, requiring so much study, and thought, and labour, and devotedness, for this cause they must consider how "ye ought to forsake and set aside, as much as ye may, all worldly cares." Social objects must thus sink down into insignificance: social feelings must be sacrificed, and even the human affections must in some sort be mortified. Our correspondent puts the case as one of worldly as well as ministerial expediency; and even in that respect it is irresistible. But it has a higher and holier aspect. It is to be viewed in connection with that devotion to ministerial duty, that surrender of the will, that sacrifice of self, which belongs to so holy an office, and so doomed a life.

—The remarks of a correspondent signing himself "A Lay Member," on the subject of the so-called "Baptists," bear us out in the view we ourselves have expressed of the improper designation of that Sect. Our correspondent, it will be seen, maintains, and indeed proves, that "the claim of the Anabaptists to be called Baptists is without truth for its foundation." And it cannot be otherwise, if there is any meaning in the words. For to call them *Baptists* in contradistinction to the Church, for instance, is to imply that they and they only are the only baptizers—which, in fact, they virtually arrogate to themselves; while they are certainly *Anabaptists*, inasmuch as they do baptize *anew*, which the term ana (ἀνα) signifies. As our correspondent truly says, therefore, "the meaning of the word Anabaptist, or new baptizer, makes it appropriate; there is nothing in the name to give offence; it is simply asserting a fact; and it is they, not we, who make that fact, and are accountable for it and its consequences." One's only wonder is that they should affect aversion, as they seem to do, to a designation which by their character so evidently belongs to them, and which is so necessary to distinguish them from others, and to describe the peculiarity which makes the distinction. For our part, we must, once for all, disclaim any desire to apply a justly offensive term, towards them or towards any other Sect. But they must be distinguished one from another, and the designation in each case must be one that expresses what is true, not what is fallacious. Even the term Sect is apt to be objected to: it is not liked, because it implies what they do not wish to be considered. Yet what are the various dissenting and discordant religious bodies who are not of the Catholic Church but Sects? They do not adhere to the teaching of the Catholic Church, as it has come down from the Holy Apostles, and as it has been elucidated by the Primitive Fathers. They are severally separate, schismatic communities, possessing each some different system, and in most instances following some particular master—as the Calvinists, Calvin; the Wesleyans, Wesley; the Socinians, Socinus; and so on. All this is simply true—it cannot be gainsayed. We cannot, therefore, help ourselves. All we want is to call things by their right names; and if in doing so we give offence, however we may regret, we cannot alter it.

—The letter of Philos, in another part of this sheet, on "The Order for the Burial of the Dead," is well deserving of attention. It points out what is not only a grievance to the clergy, but a scandal to the Church: and we quite agree with our reverend and respected correspondent, in regarding it as most singular, that "in the various changes and improvements in the Book of Common Prayer proposed to the Commission of Bishops appointed on the 'Memorial,' no notice should have been taken of that great practical question of the abuse of the Burial Service." Who of any correct Christian feeling can fail to sympathize keenly with one who has to complain, as Philos does, that, "in the course of a ministry of nearly thirty-four years, he has had his feelings and conscience, at times, most severely tried, in uttering the language of this sublime office over the mortal remains of notorious evil-livers, profane mockers at religion, the veriest wretches in the parish, who, with-without any sign of amendment or repentance, may have been called away from earth in the midst of their debaucheries." A shocking profanation, it would be, of almost any religious service whatever, to use it in such cases of departed iniquity; but to appropriate, in such instances, an office like ours, which proceeds throughout upon the sacred assurance, that "blessed are the dead who die in the Lord," and only they—and that it is only those "who are departed in the true faith of God's Holy Name," that will "have their perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory." Surely such an abuse as this must be most mischievous to the living, while of the dead it is a piece of awful mockery!

There is one point of the question noticed by Philos, which has always appeared to us to involve a very glaring, and a very pernicious inconsistency,—that of the rubric which directs that the Burial Service is only *not to be used* for "unbaptized adults,"—leaving it to be inferred, of course, that it is to be used, as systematically it is used, for unbaptized *children*. Our correspondent, with an experience, be it remembered, of nearly thirty-four years in the Ministry, is constrained to declare, that "parents are negligent of the baptism of their children, *and this very allowance of burial, in my opinion, favours the neglect.*" There can be no doubt of it, as things are at present. So that, even in this respect, a very great evil is perpetrated. But, independently of this, to allow unbaptized children to be buried with the Christian burial of the Church, that is, to treat them, as Christians, is virtually to ignore the cardinal principle of Baptism. We need go no farther than the Catechism itself to see this. For it teaches the children of the Church—it teaches all of us—most distinctly and emphatically, that none are members of Christ—and therefore not Christians, because "none of His"—until by Holy Baptism they are made such,—"for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." Every Sunday-school child, it is to be hoped, knows this,—knows that it was in his baptism "wherein he was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven;" and that we must, therefore, be baptized, be our age what it may, ere we can ever become due partakers of the Christian covenant. It is not, in fact, at all, a question of age, of child or of adult, but of the integrity of a sacred principle in the mysterious and irreversible decrees of Heaven.

Certainly, the whole subject is worthy of serious consideration; and none more important could engage the attention of the Commission of Bishops. Let us hope, therefore, that our reverend correspondent's suggestion will not go unheeded.

—The remarks of our Philadelphia correspondent on the subject of a division of the diocese of Pennsylvania, are of interest to the whole Church, but especially do they concern those who are more immediately and personally interested in the issues of the question, as respects the present and the future. His allusion to the restrictive Canon under which the division would be interfered with, is one that suggests much for serious thought, not only in regard to the case of Pennsylvania, but generally, as similar cases may be expected to arise. The idea of an Assistant Bishop, it will be seen, is justly condemned; and the design of a division which would hereafter admit of a subdivision is well sustained. Any consideration of the character of a majority of the clergy in the western division of that State, as referred to—that is to say, of their being High Churchmen or otherwise—ought not to weigh at all, in the decision of such a question. If they are only *good* Churchmen—*real* Churchmen—never mind the designation, or the distinction it may imply. If they are *high* according to the Church's true standard, so much the better: the lower a clergyman falls below it, the lower he is, we may depend upon it, in his sense of obligation to the Church in which he has solemnly engaged to minister *faithfully*, and the less, therefore, to be depended upon in the *honest* discharge of his duties. But we commend our correspondent's observations to the reader's attention.

LENT'S OPPORTUNITIES.

The season of Lent is one of those opportunities provided by the Church, not only for disciplining us in the earnest pursuit of our religious course, but of stirring up within us the vital influences of those Christian graces which must ever exhibit themselves when we "bring forth works meet for repentance." This, indeed, is to be its great practical issue. "The duties of humiliation and repentance," says Bishop Hobart, "are of constant obligation, and are the essential and uniform character of the sincere Christian. But there is great propriety in setting apart a season for the more particular and solemn discharge of duties which otherwise might be entirely forgotten, or only imperfectly discharged." That these duties, in themselves, are indispensable, there can be no question. Yet must they, of necessity, if they are sincerely discharged, have some practical bearing: they must be performed not only in word, but in deed and in truth. There must be charity, and charity not merely in feeling but in action. The Church brings to our mind, just as we are approaching the threshold of this solemn season, the teaching of Christ Himself, that "all our doings without charity are nothing worth." It is especially, then, the time for works of charity. Not only our doings, but all our thinkings, are worthless without it. And the repentance which it is to illustrate is not one single action, but a course. As the poet has forcibly expressed it—

> "All must be false that thwart this one great end;
> And all of God, that bless mankind, or mend."

This, then, is the practical object which the Ambassadors of Christ are called upon to enforce at this penitential season. There must be repentance; but there must, at the same time, we repeat, be the *works meet for repentance*. Lent has ever been presented by the Church as the proper season for exercising more abundantly all sorts of charity. And with Christians in earlier and holier times, "what they spared from their own bodies," we read, "by abridging them of a meal, was usually given to the poor; and they likewise employed their vacant hours in visiting the sick and imprisoned, and in entertaining strangers, and reconciling differences." In doing this, the Church, as the Body of Christ, is the one object which is to engross our thoughts and affections—just as the love of God therein is the one preceptive point from which all our Christian virtues, the greatest of these being charity, must invariably radiate. There is a tone and language, fervent, affectionate, full of sympathy, close in communion, in all the Apostolic injunctions to this great duty to our brethren in Christ, which does not pervade them when addressed to other objects. And as all moral relations, and all moral duties, must centre in that first and great commandment of the love of God, our obedience to this, as to every other expression of His Holy will, can never be dispensed with. "As we have therefore opportunity, let us do good unto all men, *especially unto them that are of the household of faith.*"

Now, the present solemn season of the Church is such an opportunity, and one that all, whatever the condition in life, may more or less avail themselves of. But what we want to see is our spiritual guides not only urging with all earnestness and devotion the sacred duty, but leading the way to its effectual fulfilment. It is one of the most crying wants in the Church, not only in Lent, but at all times. The duty is too much slighted everywhere. And the fact of its being so is one of the most conclusive, and one of the most fearful evidences of the absence of spiritual life. How few of us, may it not be dreaded, when one looks out upon the world, and connects therewith, as in truth and honesty one must do, the great body of those who profess and call themselves Christians—nay, when one sees how the world is brought into the Church itself—how few of us, we say, may it not be apprehended, can the pastors of the flock pronounce free from such an inculpation, for instance, as this, which is yet but an expression of that true and comprehensive test of our Christian profession by which the best of us must be tried,—"Though he can commit sin with greediness, though he is capable of animal actions and secular pursuits—nay, though he can employ his mind even about intellectual and spiritual things, and is capable of performing the external duties of religion with regard to which he is entirely dead, there is a kind of spiritual life of which he is entirely destitute; he is habitually insensible with regard to things divine and eternal; he has no activity, no vigour in the pure, spiritual, and vital exercises of religion; he has no prevailing bent of mind towards them; he has not those views and apprehensions of things which a soul spiritually alive would necessarily receive and entertain; he is destitute of those sacred affections, that joy, that love, that desire, that hope, that fear, that sorrow, which are, as it were, the innate passions of the new man. In short, he is so inactive, so listless, so insensible in those respects, that death, which puts an end to all action and sensation, is a proper emblem of his state."*

It is such a test as this, then, which Lent is the season for applying; and not applying only, but for endeavouring, at the same time, to rescue from the sad condition to which its application must reduce all who cannot answer its requirements.

And can it be denied that, as respects the great bulk of us, in this our Church, in this our day, there is "no activity, no vigour in the pure, spiritual, and vital exercises of religion?" Where is the activity and vigour—how, and in what is it manifested? Why, the Romanists, on the one hand, and several of the Sects, on the other, are continually putting us of the Church to shame, in those respects, in all directions. Hear what a devoted Christian lady told us the other day: she was soliciting aid towards a most charitable and very urgent Church purpose, and called in at a store in pursuance of her pious object:—"I am quite tired out," said he to whom she addressed herself, "with applications for one charitable thing or another, because they all come from outside my own Church. I am willing to do what I can, but I want to do it through the Church to which I belong." "To what religious body do you belong?" inquired the lady. "I am an Episcopalian," he answered; "and what I desire is to give my alms to the Episcopal Church; but none of these charitable movements come from her." "Why, sir," replied the lady, "I am the wife of an Episcopal clergyman." "Are you?" he exclaimed; "then here, take this, and welcome. But I tell you what," he added, "you are the first Episcopalian lady, since ever I have been in business, that I ever knew going about doing good in this way! I am beset with Roman Catholic ladies, ay, and sometimes Methodists, and Baptists, and such like, but never before did I know one of my own Church as active as they are." And no wonder at all. They are not energetically and indefatigably stirred up to it, as the others are. The same benevolent lady also informed us, that she could get none of her own sex to co-operate with her in her plans of active charity: some were cold and indifferent about such Christian work; others had not time; and others even laughed at her. Yet are they all *Christian* women—most of them, no doubt—perhaps all of them—communicants at the Christian Altar—where, it is to be feared, they only hear with the outward ear such solemn injunctions as, "To do good and to distribute forget not, for with such sacrifices God is well pleased;" or such gracious assurances as, "God is not unrighteous that He will forget your works and labour that proceedeth of love, which love ye have showed for His name's sake, who have ministered unto the Saints, and yet do minister."

We mean nothing unjustly invidious in this allusion to the ladies of our own community, which has been suggested to us, in fact, by more than one of themselves. We know, and thank God for it, that there are noble exceptions among us; and we believe that would more of our clergy bestir themselves, and set the example of more active, energetic ministrations, *day by day*, themselves, and in their own parishes, among their own people, among the poor, and show that they have come to help them, there would be many, many more blessed instances than there are of both men and women among us devoting their services earnestly to the charitable work of the Church. The men must at least share in the blame. True, our business engagements are often hindrances to the discharge of such active duties, which our wives and daughters and sisters cannot plead in excuse. Still, we might all of us show more interest, and manifest more sympathy, and take more trouble than we do. And we are persuaded that one effectual mode of inciting us all more and more to so dutiful a course, is for our spiritual pastors to set before us not only the inducements but the opportunities, zealously and perseveringly, of doing the Church's charitable work in the Church's legitimate way.

The present, then, we say, is a season especially appropriate for such opportunities—opportunities of exciting our earnestness, and activity, and vigour, "in the pure, spiritual, and vital exercises of religion." There ought to be the opportunity, first and above all, *on every Lord's Day*, of presenting our alms on God's Holy Altar. This is one of the sacrifices which in Lent is particularly required of us. Not a cold, and formal, and conventional *collection*, to be profanely thrust aside until the Service is over, and it can be counted, and carried off; but the Offertory—the solemn offering of the alms and devotions of the congregation, to be reverently placed by God's ordained Priest upon His Altar, earnestly beseeching Him "most mercifully to accept our alms and oblations, and to receive (therewith) our prayers which we offer unto His Divine Majesty." But this can never be all. It must be followed up by more active labours of love. And to this end the Apostolic injunction has need to be continually rung in our ears by them that "watch for souls," and the daughters of the Church who have means and leisure ought particularly to give heed to it, that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and *to keep ourselves unspotted from the world.*" Thus must the poor have the Gospel practically preached to them. And were this but done, we should assuredly see less of the levity, listlessness, and irreverence which now so painfully prevail even within the courts of God's House, and in His more immediate presence. God knows that the best of us want such opportunities of being incited, alike by precept and example, to our religious duties—duties which would not be religious did they not include our alms as well as our prayers, our deeds as well as our words, and the performance of which can never be religiously done except both heart and hand are engaged therein. Thus it is that we are to be furnished with, thus to appropriate Lent's opportunities, our heart's desire and prayer the while being that which is so quaintly yet forcibly expressed in the well known lines of the pious George Herbert:—

> "Yet, Lord, instruct us to improve our fast,
> By starving sin, and taking such repast
> As may our faults control:
> That every man may revel at his doore,
> Not in his parlour; banquetting the poore,
> And among these his soul."

* Davis "On Spiritual Death."

THE SUNDAY QUESTION.

Both in this country and in England, the question of the "Sabbath" is becoming one of serious dispute and agitation; and it is a somewhat remarkable coincidence, that almost simultaneously, in the one country and in the other, the *Churchman* should be claimed by those who, under the pretence, may it not be feared, of merely relaxing the too sabbatical stiffness and severity of the Lord's Day, are seeking to abolish it as a day of religious observance altogether. Whether with our own countrymen or with our transatlantic brethren, if the object is simply and honestly to do the one without any yearning after or risking the other—and to do it religiously, not worldlily—to do it, that is, with an eye to God's true honour and glory, as well as with a regard for man's real interest and happiness—then are we with them, at least in principle, and should only be at issue with them, probably, as to the extent to which such relaxation should be carried. But if religious considerations are in any wise to be set at naught—if religious objects are at all to be overlooked—if it is to be made a question of merely worldly convenience, or worldly interest, or worldly amusement; if the principle of a divine institution is to be ignored, if the obligation of a religious duty is to be slighted—or if the interests of time are to be preferred, in any degree, to those of eternity—then should we be as decidedly opposed to any such relaxation as the severest Puritan Sabbatarian who is sternly resisting their endeavours.

It is these Puritans, however, who have done all the mischief in this, as in so many other questions of our religion, by their ignorance, their asceticism, their bigotry, and their conceit. And ultra-Protestantism and Puritanism, let it be remembered, are very nearly akin. The ultra-Protestant is always, in fact, more or less a Puritan in his heart,—and very much of a Pharisee, withal,—sanctimonious to an extreme in his own way, especially as respects what he calls the "Sabbath," of the nature of which he appears to have the most absurd misconceptions, and the observance of which, after his own mistaken fashion, he would compel, had he only the power, with the most intolerable severity.

In some very sensible and friendly remarks we have copied elsewhere from a respectable country paper, very ably and kindly exculpating us from the supposition that because we had expressed ourselves against the gloomy ideal of the puritanical *Sabbath*, we were disposed to deal loosely, or, as the world would call it, *liberally*, with the Christian *Lord's Day*, while the subject will be found, in a general point of view, placed in its true light, and one of the points brought out, it will be seen, has special reference to this puritanical character of a *Sabbath* with which the *Lord's Day* is too apt to be invested, especially by the Sects, and which has the effect of completely changing its nature and object, entirely transforming it, as it does, from a *Festival* into a *Fast*. Our vindicator justly says, that we are "averse to this 'Puritanic observance of the day,' of making it a day of mourning and a sad countenance, a day of restraint upon the generous and grateful impulses of the thankful heart; in a word, a day of sourness, severity, and gloom—a Puritan Sunday, of which *all of us, who have passed minority, have some recollection.*" And it is to the words we have put in italics that we are most anxious to call attention. For to the young—to young men and young women, perhaps, in some degree, alike, but with infinitely more effect upon young men—the influences of such an observance of the Lord's Day as that of "a Puritan Sunday"—of "a day of sourness, severity, and gloom"—are indeed most pernicious to the cause of religion, which it presents in a light so repulsive as often to scare away the youthful heart, which may seldom, in after life, be won back to its control.

Now, if such were to be the character of our Christian Sunday, we must, to be consistent, go back to the Jewish Sabbath of the Saturday. As the *Sabbath* which it is so generally considered to be, and as such religiously observed, where the puritanic element prevails, it is, indeed, altogether a Jewish, not a Christian institution; and it is wrong, therefore, to hold it on any other day than Saturday, as the Jews themselves still do. For as Dr. Paley well observes, "As the Sabbath is described in Exodus and Ezekiel as a sign expressly between God and the Israelites, it is plain that it could not be a sign between God and other nations also. Hence, its observance was, and was designed to be, peculiar to that people. Besides, as other periods, for example, the first and seventh days of unleavened bread, the feast of Tabernacles and of Pentecost, are recited with the Sabbath, and all are considered equally holy; if one be binding on Christians, all are equally so: but since none of the others have been kept as Jewish festivals, so neither ought the Sabbath to be kept on the same account. Add further, that while the Sabbath was not enjoined by the Apostles to be observed by the Gentile converts, St. Paul evidently considers it as a Jewish ritual only, and not binding on Christians, since he compares such commandments to 'the shadow of things to come, whose body is Christ.'" Not, however, that even Paley would have this view of the question to abrogate the continued solemnization of one day in seven—the hallowing of the day—the devoting of it to the honour of God, and the advantage alike of our bodies and our souls. On the contrary, although arguing that "the opinion that Christ and His Apostles meant to retain the observance of the Jewish Sabbath, with a change only of the day, or that the first day of the week was chosen in commemoration of the Resurrection, are equally unsupported by the language of Scripture," he yet maintains that the institution of the Lord's Day was an ordinance of Christ Himself, and one which, while binding on the conscience, if only "from its tendency to increase human happiness," was, at the same time, "acceptable to God, from its similarity to the institution given by Himself, to the Jews, for similar useful purposes." And Christians are to keep it as a Festival, not a Fast—a day of holy joy and gladness, not of gloom and severity—in grateful acknowledgment of the mercies of the Redeemer, who, as on this day, accomplished the victory over the grave, by rising from the dead, thus consummating the glorious work of our redemption. The Apostles, who acted under the immediate direction of the Holy Ghost, established this Christian ordinance in the Church, as its weekly Festival. They who were too holy to deceive, and who lived too near the Apostolic age to be deceived, have declared that it was so; and the Church hath handed it down, as such, uninterrupted and undisturbed, through all the vicissitudes of eighteen hundred years, to the present age. Let us thank God for it!

But then, since it is thus altogether a religious institution—divine in its origin, holy in its character, sacred in its objects, and heavenly in its influences, it must first, and above all, be *religiously* observed. It is the blessed privilege of all Christian people: it is at once their heritage and their covenant. The world without—the world that lieth in wickedness—can never appreciate, and therefore will never recognize it as such. To the world, in fact, in any such light, if not a stumbling block, it is altogether foolishness. The world, therefore, must not be allowed to transform so hallowed an institution to suit *its* pleasures and interests. It has done so only too much already, in many quarters. And the most suspicious thing about these claims that we hear on every hand, for a relaxation of the religious strictness of what, even popularly, is called the *Sabbath*, is that they all proceed from the world, and are generally re-echoed by none but worldlings.

Not only have Christians a right to be protected in their religious observance of the Lord's Day, as the weekly Festival of the Church, but it is a duty they owe to society that its blessed influences should be maintained and extended. It is a merciful and gracious boon to the sons and daughters of toil and care—and to the animal creation that are employed for men's advantage—that there is such a weekly *rest*; and as a matter of common humanity it is a Christian duty to take care, that on no plea whatever, even for what may be called innocent recreation, is its character, *as a day of rest*, unnecessarily infringed upon. But, far more than this, it affords the only opportunity which the great bulk of mankind have, or will avail themselves of, to pause periodically in their worldly career, and consider whither they are tending. It gives the only chance which persons necessarily engaged six days of the week in worldly affairs are generally likely to take advantage of, to think at all of subjects connected with their eternal welfare. But *secularize* the Festival—take away its religious obligation—even keep it *nominally* a day of cessation from business and work, yet make it *really* a day devoted to pleasure and amusement—and while it would cease to be hallowed as a *Lord's Day*, it would no longer be enjoyed as a *day of rest*. Pleasure and amusement are far more taxing and exhausting than business and toil; and if ever the world should filch our Sunday from the Church, the evil of such a sacrilege will not be confined to religion, but its curse will be felt most keenly by society at large.

Let this, then, be our conclusion of the whole matter. "The Church," says Hooker, "hath changed the Sabbath into the Lord's Day; that as the one did continually bring to mind the former world finished by creation, so the other might keep us in perpetual remembrance of a far better world begun by Him who came to restore all things, to make both heaven and earth new." This is the true holyday character of the Christian Sabbath; and they are wise, we may depend upon it, both for time and for eternity, who strive to maintain it.

CRIME AND EDUCATION.

In a community like ours, in the great commercial capital of the new world, this is a most important subject. Pestered as society is with its thousands, not to say its tens of thousands, of juvenile delinquents, it were indeed a question of vital interest to us all how and by what means the reformation of those can be effected who fall into the hands of the magistracy, either through the actual commission of crime, or any such misprision, or misconduct of whatever kind, which can be regarded, and is to be treated, as incipient criminality. We all know, if we are Christians, and recognize the Christian doctrine of human depravity, and its treatment, and its reclamation, that there is but one way in which a positive and effective remedy can be applied—that the human heart being "deceitful above all things, and desperately wicked," divine influences must be sought for to "create a clean heart and renew a right spirit within us,"—that, in the first place, there must be Holy Baptism to make us "the children of grace"—to place us in that new position whereby we may obtain the continued favour of God—to secure us a great blessing we are afterwards to maintain—to possess "that thing which by nature we cannot have." By this rite it is, that Christianity accomplishes that which even heathen sages knew must be done, ere virtue and happiness could be attained, and which Plato describes as "the convulsive movements of the human soul to burst from the old man within us"—to "put off the old man corrupt in the devices of deceit." This, we say, they knew was necessary to be done, before they could walk unenslaved by vice, and unencumbered by misery. But they tried too generally in vain to effect it; because they knew not of, and therefore sought not, the grace of God for the purpose. By a painful, a terrible, and often a life-long effort, the power of the primeval enemy within might perhaps be subdued. But Christianity accom-

plished it at once. Through its initiatory ordinance, divine in its institution, mysterious in its means, and regenerating in its influences, the old man is destroyed; and all that remains is to take care that it does not revive. The child, even, being thus delivered from God's wrath,—"for we are all by nature born in sin and the children of wrath,"—being made clean from the sin which incurred that wrath, is through this holy rite "received into the ark of Christ's Church;" and if he only "grow in grace," and become "steadfast in faith, joyful through hope, and rooted in charity," we have the assurance of the Almighty Himself, that he will "so pass the waves of this troublesome world, that finally he will come to the land of everlasting life, there to reign with Him world without end."

When we couple together, then, two such things as Crime and Education, we must take this twofold view of the application of one to the other,—one, of the origin of crime, in the natural depravity of the human heart; and the other, in the regeneration of the human heart, and its reclamation from that depravity. And this done, the education that is to strike at the root of the crime must be such a training up of the soul in that same faith, hope, and charity, which will ensure its triumph against the devil, the world, and the flesh. There must, of course, in all this, be the gift of the Holy Spirit—"its deep and complete incorporation in our natural soul, so as to become one with us, and we with it,"—so that God may be our good, the one object on which to fix the heart, the great end to have always straight before us. This is the only principle of education that can ever counteract vice, or prevent crime. And it belongs to God. Man, it is true, is commanded, commissioned to pursue it. And man may plan the system, contrive the means, and arrange the objects—elucidating the principle, proclaiming the truth, inculcating the precept. Still must he trust to Providence to turn what he does to good—still must the vital influence in it all be God's Holy Spirit—still must it be that divine thing, the issues of which God alone can direct and prosper.

Now, regarding the subject in this its true light—considering crime as the result of a human depravity which must be corrected by a superhuman influence, and the education which is to reform the criminal as one which such an influence can alone render available, how pitiful appear the means to such an end which our Reformatory Institutions too commonly present! We have before us, for instance, the "Twenty-first Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents, to the Legislature of the State, and the Corporation of the City of New York;"—and what it exhibits of the application of anything that deserves the name of *reformatory*, would seem to be the most arrant trifling with a very crying and growing evil—the terrible, the demoralizing evil, namely, of juvenile delinquency. They have in their House of Refuge, it seems, an average of some five or six hundred boys and girls, of ages, generally, from ten to sixteen years, who are subjected, apparently, to a system of religious teaching, meagre enough, as teaching, at the best, but which must be of so indefinite, so inconsistent, often so contradictory a nature, that either they must be puzzled to comprehend it at all, or, comprehending, they must be far more perplexed than they can be benefited. "The Chaplain of the House," the Report somewhat pompously sets forth, "has furnished a highly interesting report, presenting a view of the religious instruction afforded to the children on the Sabbath, by Divine Service in the Chapel, and Sunday-school exercises in the school-rooms of each department." Yet, turning to the Chaplain's Report, we find little more than a string of indeterminate, we had almost said unmeaning generalities. There is no mention of Baptism: whether or not any of the unhappy souls committed to his care have ever been subjected to the initiatory process of their recovery from crime, seems to be thought unworthy of note. We should be inclined to think they were mostly, if not entirely, unbaptized;—yet is the work of reclamation pretended to be carried on as one of regeneration and religious culture!—and we are gravely told, that "under the combined means referred to, there is reason to believe that a number of children have become *renewed in heart* as well as reformed in life!" The question will naturally be asked, What are those "combined means?" In the first place, we find that "the connection of the Chaplain with the operations of the House is comparatively slight. "He is not a resident of the building, and is only required to perform a Service on each Sabbath afternoon, and on the morning of two of the principal holidays. His acquaintance and intercourse with the inmates must, in consequence, be quite limited, and his opportunities for witnessing beneficial results from religious instructions be equally circumscribed."—What, then, are these "combined means," under which, it is alleged, "a number of the children have become renewed in heart?" They are "Sabbath-school exercises, in part *conducted by visitors of various denominations*,"—Services in the Chapel, "in the afternoon, under the entire control of the Chaplain; while in the morning they are sustained *by various ministerial brethren in a voluntary manner*,"—and "the Scriptures committed to memory and recited," two or three, it is stated, having "individually recited over three thousand verses, and two or three others the Gospels of Matthew, Mark, and a part of Luke, in consecutive order!" What, then, can there possibly be in a defective, an incongruous proceeding like this, to warrant such an assertion as that "a number of children have become renewed in heart?" Reciting verses of the Bible by the thousand will not "renew the heart." To *teach*, let alone to *renew*, they must be explained and applied. If the "man of Ethiopia, an eunuch of great authority under Queen Candace, who had charge of all her treasure, and who had come to Jerusalem to worship"—if such an one had to answer the question of Philip, "Understandest thou what thou readest?" when he found him in his chariot reading Esaias the Prophet, "How can I, except some man should guide me?" how is it possible that "juvenile delinquents" should understand what they read, without some man shall guide *them?* And who is this man to be? The Chaplain—of what "denomination" does not appear—has a connection with it all which he confesses to be "comparatively slight," and "*various* ministerial brethren" divide with him the once-a-week expositions and instructions of the Chapel, while by "visitors of *different* denominations" those "Sabbath-school exercises are in part conducted," which must also directly involve such expositions and instructions. So that these must inevitably be of the most variant, perhaps the most contradictory character. Various and conflicting shades of heresy must thus be presented to the ungenial minds and unregenerate hearts of these "juvenile delinquents;" and what can they possibly make of it that is wholesome and good! Could anything well be more unsatisfactory than such a course of proceeding as this? Could there well be a greater farce performed, under so grandiloquent a title as that of *The Reformation of Juvenile Delinquents?* Miserable juveniles indeed, if such are the efforts for their *reformation! Juveniles* they will, in due course, soon cease to be; but *delinquents*, it is to be feared, the most of them will continue even in man and womanhood, and, it may be, through a long career of misery and vice in themselves, and of injury and annoyance in society. Not that they are irreclaimable,—and "it is not the will of our Father which is in heaven that one of those little ones should perish." But to realize His blessed will, His divinely prescribed means must be truly and carefully applied. And as all offences come from the heart, it is there that the remedial process must be directed, and in that only way which He Himself has ordained and enjoined, and under the influence of that Holy Spirit which, after all, can scarcely be expected amid the conflicts and discords of "different denominations," since it is a Spirit of love, and not of hate—a Spirit of gentleness, and not of violence—a Spirit of peace, and unity, and concord.

THOUGHTS ON CURRENT EVENTS.

Another step, and a most important one, has been taken in the unfortunate case, which the party spirit or the malice, and, in either case, the folly of the Rev. Mr. Ditcher have instigated against Archdeacon Denison. We are no admirers of Archdeacon Denison, although we once were, and we are decidedly of opinion, that so far as he is himself concerned, he is not entitled to much sympathy. He was, in the commencement of this affair, guilty of precisely the same misconduct for which we now blame Mr. Ditcher. Both alike, and the Archdeacon first, have fallen into the error of dogmatizing without authority, and endeavouring to force their dogmas upon other people.

The root of the Archdeacon's error is to be found in that love of logical reasoning which is also the root of most, if not all heresies and errors. The Christian religion, natural religion, the theory of morals, the physical laws of nature, are all full of mysteries, that is, as we here use the word of ideas, which the human mind is unable to grasp. In many cases, this is because of the original incapacity of the human mind. In others, it is because of the insufficiency of the evidence which we possess, with relation to the idea or the fact before us. In other cases, both causes are combined. But whatever may be the cause of the obscurity, the effect is the same. It is not possible for us to reason from such facts or ideas, with the clearness and precision with which we can argue from premises which we comprehend, and the bearings and connections of which we can see. When we do attempt to apply the logical process to such ideas, the almost invariable result is, that our logic conducts us to erroneous conclusions. This is proved by the fact, that two persons, taking two such ideas, and both reasoning in a manner the soundness of which cannot be denied, will come to conclusions inconsistent with each other. But all truth is consistent with all other truth. Both the conclusions therefore cannot be true. But which is the falsehood? Both are deduced by sound reasoning from true premises. Yet there is an apparent inconsistency. Such an apparent inconsistency is, we apprehend, what is meant, at least in theology, by a mystery. The solution of all such mysteries is, that there is some truth behind, which we do not see, and which, if known, would show the original doctrines to be consistent with each other; it may be, to be only different sides of the same truth. The only real inconsistency is in our conclusions, and it has arisen from our reasoning from imperfectly understood premises. The Divine Revelation is a guide, just so far as it is a Revelation. That which is not revelation is a portion of the hidden things which belong to God. That which is fully revealed forms a safe basis of reasoning. That which is partially revealed does not. It is an object of faith so far as it is revealed, and just so far it is a guide to us; but we cannot safely reason from, although we may believe, that which we do not understand.

The forgetting this truth is the source of most or all of the errors and heresies which distract the Church. Men confound their own logical conclusions with the premises from which they have been deduced, and they reject the inconsistent conclusions which other men, just as good logicians as they, have drawn by equally sound processes from equally true premises. Having thus arrived at a half truth, which is always a whole error, they insist on forcing their dogma upon all men as the whole truth, and moreover, require the rejection of the other half of the truth.

This, as we apprehend, was the original error of Archdeacon Denison. Mr. Ditcher has, we have no doubt, fallen into exactly the same error on the opposite side of the difficult question. The Archdeacon, with that total absence of all prudence, which is a marked feature in his character, defies, in the first instance, those who differed with him to commence the proceedings, with which he was threatened. Two successive Bishops of Bath and Wells, with great prudence, refused to take any step which would bring the discussion of the question before the courts. It is quite manifest, that there is at this time no tribunal in the Church of England, in which the Church has sufficient confidence to intrust to it the decision of such a question. In our opinion, there is no tribunal in which the Church ought to have such confidence. There is, we fear, no tribunal which would not decide in favour of one or the other of the half truths, which are respectively held by Mr. Denison and Mr. Ditcher, and their partizans. The probabilities, we believe, are greatly in favour of Mr. Ditcher, and therefore he presses for a decision.

The case in its present situation has a very striking moral. It is the danger of the first step. The Archbishop of Canterbury was appealed to, to commence, in a different form, the proceedings which two successive Bishops of Bath and Wells had refused to institute. The fear to do an unpopular action led him to comply. It is agreed, on all hands, that in this stage he had a discretion either to grant or refuse the application of Mr. Ditcher. He granted it. The evils of the inquiry soon after shook his mind with such force, that he determined to stop the proceedings. Mr. Ditcher maintained that his discretion had been exercised, and that the proceedings, having been commenced, must go on. He does not deny that a Bishop has a discretion, equivalent to a pardoning power, upon Church principles. Nor does he assert that the laws of the Church, or of the State, in England, have altogether taken away that discretion; but he does assert, that, in this particular case, the discretion must be exercised in the first stage of the proceedings, and that it is now too late.

In order to enforce these views he applied to the Court of Queen's Bench for a writ of mandamus, directing the Archbishop of Canterbury to proceed. The rule to show cause why such a writ should not be issued is almost a matter of course. On the 24th of January, Sir Frederic Thesiger, one of the ablest counsel in England, appeared on behalf of the Archbishop to show cause. He made three points. One was, that the Archbishop had a discretion whether to proceed farther or not. Another was, that the Court of Queen's Bench had a discretion to issue the mandamus or not, as the judges might think would be most for the public interest. A third was, that Mr. Ditcher had no right to call upon the Court or the Archbishop to act, because he was not "the party complaining." The learned counsel contended that, by the words "the party complaining," in the statute, the Legislature meant a party who had sustained some injury and therefore had a right to complain. Mr. Ditcher, he considered, had officiously put himself forward, in a matter in which he had no other interest than as a member of the Church. The Court overruled all the points, and decided that the mandamus must go. We believe, that the present writ will be in the alternative, requiring the Archbishop to proceed or to show cause why he does not. To this he is at liberty to make a return, setting forth the proposition that he has a discretion in the matter, and that he does not think proper to proceed. Upon this return the legal question will arise whether he has such a discretion. But we apprehend, that the opinion of the Court is already made up upon that question.

We are disposed to believe that the decision of the Court is right, for several reasons. The theological opinions of Lord Chief Justice Campbell are probably the same, or nearly the same, as those of Mr. Ditcher. But he does not agree with him as to the propriety of pressing this question. Both on the present occasion and on a former one, when an attempt was made to prevent the Archbishop from commencing the proceeding, he has expressed a very strong and a very just opinion upon the inexpediency of a forensic discussion. In this opinion, we believe that the whole Court concur, and were therefore disposed to stop it, if they had had the power. Again, Mr. Justice Coleridge concurred in the judgment. He is a sound and prudent Churchman, and as far as possible from agreeing with Mr. Ditcher, although we know of no evidence that he agrees with Archdeacon Denison. Moreover, the words of the law, so far as we find them in the report of the case, seem to our private judgment to bear out the decision.

And here another moral may be drawn: it is that of the impropriety of legislating for the Church by mere statesmen and lawyers. In this case, such a course of legislation has produced an absurd law, which has transferred the proper functions of the Archbishop of Canterbury to Mr. Ditcher, or whoever else may choose to assume them. In the course of the discussion, Lord Campbell intimated that he could not stultify the Legislature. Sir F. Thesiger replied significantly, that, on the present occasion, that would be a work of supererogation. We think so, too. H. D. E.

College of St. James, February 16, 1856.

NOTES AND COMMENTS.

The New Bible.—The object of providing a new Bible, or, at any rate, such a new translation of the Bible as may, it is hoped, rescue some of the Sects from the condemnation under which they now lie, continues, we find, to engage the earnest attention of the Anabaptists. The present version, which for nearly three centuries has been the Word of God to millions on both sides of the Atlantic, is in this "liberal and enlightened" age deemed *out of date*. It is declared to be *full of blemishes*, and of "*dark and disguising mediums.*" So says the Anabaptist *Chronicle*. And therefore the dissatisfied chronicler declares, "the removal of these blemishes, or these dark and disguising mediums, through which the mind of the Spirit is now imperfectly reflected to the masses, is the greatest literary and religious want of the age, and there ought to be immediate prayer and endeavour, among all Christians, towards supplying the demand." The object of all this, as it is alleged, is a very plausible one. It is, "to suit the common version to its great mission of expressing to the common mind, with the utmost accuracy and clearness, the truths which God has revealed in his word." This is all, however, a delusion. "The common mind" can never be expected to grapple fully and successfully with "the truths which God has revealed in His Word." These truths, in all their "accuracy and clearness," are in the hands of the Catholic Church, which is "the witness and keeper" of His Word. And if we are to be considered at liberty, every one for himself, to draw our own religion out of it, apart from the Church, and in despite of the Church, which alone "hath authority in controversies of faith," fifty times greater "accuracy and clearness" than there is at present—were such a thing possible—would not preserve "the common mind" from heresy and schism.

Religious Life in our Colleges.—It is not to *our* Colleges to which the following notice applies—we wish it was; for it is to be feared that in them, as well as in those referred to, the work of religious revival is urgently needed. We copy this from a long article in the *Evangelist*, entitled "Revivals in Colleges:"—

The approach of the day of Fasting and Prayer for Colleges will turn the thoughts of many pious parents to the religious wants of our literary institutions. They have sent their sons to them, with anxious hearts, and now they pray that the windows of heaven may be opened, and a blessing be poured out upon these beloved Seminaries; and that their children may share in it. There is no community which needs a revival of religion more than a College, or which is in a better situation to receive it.

This is followed up by some serious persuasives to the object in view, and which may with quite as much force, we doubt not, be applied to *all* the colleges of the country. Still we would rather see more pains taken to ensure a steady, constant, *permanent* religious life in such institutions, than to have the necessity to arise, ever and anon, of *revivals*, which so often produce an unhealthy state of excitement, and a religion of fits and starts, instead of a sober, uniform, enduring piety. Religious *instruction* and religious *discipline* ought to be the most prominent objects of all Christian colleges. The purposes which the writer we have quoted has in view, can never be served effectually unless this is the case. "Revivals" have many objections, and the necessity of them, with young persons especially, is on every account to be avoided. *Train them up in the way they should go:* do it systematically, earnestly, constantly; and we have the assurance of God's Holy Word for it, that *as they grow up they will not depart from it.*

Church Music.—We are glad to see our sectarian contemporaries persisting in calling the attention of their respective readers to this important element of Divine Worship. The *Intelligencer* notes among the chief causes of the present defective state of Church Music:—1. The general and gross ignorance of music, both as a science and as an art, which prevails in our congregations. 2. This popular ignorance of music having, by a natural consequence, imposed upon professional and *amateur* singers the task of singing alone and by themselves in the public worship of God. 3. The worldly ambition of certain of our more fashionable churches to outdo others, in supporting and exhibiting a style of music that will rival the attractiveness of operatic performances—therefore employing some to sing on Sundays who have been employed during the week in singing at opera establishments. 4. The endless changes and mutilations of old tunes, together with the endless multiplication of new music books. We believe that as respects our own Church, all this will hold good, quite as much as with any of the Sects around us. Only with us, there is less excuse; because we have the ancient and long authorized Music of the Church to fall back upon, and we have a Liturgy which embodies so much of it, were the same but used in our churches as it ought to be—that is, the portion of it intended for choral and congregational use, *sung*, instead of being *read*. We agree, however, with our contemporary, that "a new life must invigorate the Church before sacred music is much improved. When the *spirit of worship* returns, a way will soon be found to sing sweetly and harmoniously the high praises of the Lamb."

Corporation of Trinity Church.—The Report which the Corporation of Trinity Church has just forwarded to Albany, in compliance with a resolution of the Legislature, and which contains a full and detailed estimate of the property entrusted to its charge, together with the amount and direction of yearly receipts and disbursements, is of such an explicit nature as to afford, one would imagine, no further plea to those who have continually assailed it with the desire to veil all its possessions in secrecy. Authoritative as the action of the Legislature in demanding such a Report may be generally deemed, there were various ways in which, had there existed such a disposition, the disclosure might have been avoided, or at least postponed. Its presentment involves the virtual abandonment of issues which might have been invoked to arrest the governmental process. This Report will interest and receive the attention of all parties concerned, and will constitute, we conceive, through the spirit animating its preparation and production, a very material step toward impressing the public mind with confidence as to the sense entertained by that body of the equity of its claim, and the fearlessness with which it is prepared to encounter adversaries and gainsayers.

POMPOUS AFFECTATION IN READING THE SERVICES.

To the Editor of the Churchman:

Dear Sir:—You have within the last two months given some most valuable suggestions in regard to the reading of the Church Service. Some of them were cutting, no doubt; but no matter for that, if your object to benefit the Church is accomplished. Affectation in public is always ridiculous: in the Services of the Church, it is abominable. I desire to make a contribution of the "living" character.

A few months since I attended Church in a certain city of Massachusetts. The church is a pleasant one, and the entire Service was delightful, with one frequently occurring exception:—words, and syllables too, ending in *r*, or *er*, are the rector's delight, and a stranger's torment: he trills and trolls the letter *r* beyond endurance, and then adds a syllable besides. For example, notice was given of a meeting to be held in the rectorer's study. The *rectorer* had an *undererstanding*. The Lord's Prayer invariably began, *Ourer* Fatherer Who *arrrt* in Heaven. Fear was *fearer*, and suffer was *sufferer*, the noun for the verb. The words God, and Lord, in the same style of pompous affectation, were pronounced, *Gorrt*, and *Lorrt*. Sometimes the sense was destroyed. More than one has said, "I will not go to that church, and hear our beautiful Service so used." K.

"MONOTONE."—OUR CHOIRS.

To the Editor of the Churchman:

Sir:—The laymen look of late for many things not directly taught us at Public Services of our Church, probably because we ought to know, and by the clergy are supposed to know, all proper for us to know in the matter and manner of the Public Worship of the Church. In this, our ministers are mistaken; very many things are overlooked or unknown by the laity, of which they ought to be able to give intelligent answers.

Will you, Mr. Editor, tell us what "monotone," as applied to the Services, *strictly* means. The Dictionary definitions are not sufficiently explicit to be satisfactory, and the writer, never having heard the Services all in "monotone," has but an indefinite idea of its full meaning, and he has also the presumption to think that many intelligent Churchmen are as ignorant as himself upon this point.

Will you judge between "Reader" of your last number and myself, as to the propriety of emphasizing the word *by* in the Litany, as if spelled *buy?* Does "Reader" say that the *froms* of the preceding sentences of the Litany, the *ands*, *ofs*, &c., should also be accented?

Are your readers aware that there are greater faults among our church choirs than "M. H. J." of your last number refers to? It is asserted, and can be shown, that some of our hired choirs provide liquors for use during the part of the Services in which they do not engage, and that the most exceptionable characters belong to the choirs of some of our churches. As long as this continues, how can "M. H. J." suggest that the choristers should wear surplices? The choir are not generally communicants, and often have not the slightest sympathies with the Church or its Services. Till all this is reformed, are they not near enough to the Altar and the clergyman?

That all these evils may eventually be corrected, our hopes are fixed on the influence with the clergy, as well as the laity, of independent papers like the *Churchman*. A Layman.

February, 1856.

[*Monotone* means saying in *one tone* on *one note*, without the usual cadences; and sometimes the practice is to make a slight inflection at the end only of the collect or prayer. With respect to our correspondent's objection that the moral and religious character of the "choir" is too often such as to render it improper that it should be placed any nearer than it is to "the Altar and the clergyman," it will also apply to its being a Church "choir" at all. If our "choirs," or any of them, are composed of such graceless persons as is described, the sooner they are done away with the better; for they are, in that case, not only disgraceful, but impious. —Editor.]

For the Churchman.

MARRIAGE IN THE MINISTRY.

The state of things in the country is such, that the clergy, as a general thing, should be discouraged and restrained from marriage, and that on the ground that their incomes are inadequate to the support of married men and families. This is a simple, though it may be a severe way to meet the crying evil of the time; and that it would most effectually bring relief, in the most of cases, is too plain to require demonstration. Let candidates for Holy Orders, who have no private fortunes, make up their minds to a single life, while they are in the Ministry. It will be time enough for them to think of matrimony, when, if ever, they succeed in obtaining an income more than sufficient for their support as single men.

No clergyman should contemplate the responsibility of subjecting a Christian gentlewoman to the helpless dependence of penury which is now grinding the families of the majority of the rectors and missionaries of the smaller congregations throughout the whole country. The greater number of parishes only afford a decent living for a single man, and he must expect to practise the strictest economy, not only in his living, but in providing necessary books, &c. *Debt, debt, debt!* with all its annoyances and miseries, is the almost inevitable portion of our married clergy, who have not fortunes of their own. Therefore, let our bishops, as they are merciful men, enjoin on their young and unmarried clergy, the necessity of their living in celibacy. H.

DIOCESE OF ILLINOIS.

To the Editor of the Churchman:

Dear Sir:—You have gratified many of your readers by the admission into your columns of the two communications relative to the Bishop of Illinois. These communications, as well as the "Notes" by which you call attention to them, seem, to Churchmen, like the full, rich, sonorous tones of the "church-going bell," whilst the communications of the *Protestant Churchman* and its notices are strongly suggestive of "sounding brass and a Tyng-ling cymbal;" the one rich in love, the other poor in charity. Caritas.

The Five Points Monthly for February is full of the same sad interest, and is pervaded by the same spirit of earnestness, that have characterized the previous issues of this periodical. It is to be hoped that with the erection of the New House of Industry, and consequent strengthening of power and increase of facilities for doing good that will be placed in the hands of the devoted missionary, who has already accomplished so much in that pestilential sink of our city, the Five Points, his labours will be even more largely repaid, and, it may be, personally lightened from time to time by the influx of charity in every form, that may be calculated to help in the work so well begun.

Free Churches.—St. Andrew's Church, Yardleyville, Bucks county, Pennsylvania, is a free church, but is, as yet, without Daily Service.

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Extract from the Report of the Judges appointed to examine the articles included in Class 53, at the Eighth Annual Exhibition of the Maryland Institute, for the Promotion of Mechanic Arts.

"The article called Farina, is made of wheat, and has been introduced of late years into use as a highly nutritious substance, both for the convalescent from disease, and for those in good health. The Committee, from a careful examination, microscopically, of the specimen furnished them, are satisfied that it has been prepared from wheat alone. The appearance of the starch granules of every farinaceous substance is peculiar and distinct, and there can be no mistaking one for the other, when the microscope is employed in the examination. The Committee would award a first premium to this article for the following reasons:

"It is a pure preparation from wheat, without the admixture of any other grain; and it is a most admirable article of diet for invalids, inasmuch as it combines all the various kinds of materials which the system requires to keep itself in proper action—in this particular, having the greatest possible advantage over Tapioca, most of the varieties of Sago, and Arrow-Root, since the latter are only supplied with Starch, one of the constituents of wheat bread, which seem to have been designed to be the type of a nutritious substance suited to all our wants. Physiologists, however, have considered that to confine 'a prisoner to a starch diet alone, would be to put him to death by a lingering, torturing starvation;' and hence the necessity of other constituents in a substance intended for food. The other constituents furnished by the Farina, are gluten and albumen, and are such as will be required by the human system. The testimony of the Medical Profession who have used the article, is decidedly in favour of the strong recuperative properties of Farina; and the experience of the Committee, as well as that of many members of the Institute, during the Exhibition, attest the pleasant and palatable character of the various preparations which can be made with it.

"The Committee have experimented with the Self-Raising Buckwheat Meal, by Hecker & Brother, as also with the Self-Raising Flour, and pronounce them to be exactly what they pretend to be—excellent articles for the kitchen. For these, as well as the Macaroni, they think this firm deserves the thanks of our cooks, and a premium from the hands of the Board."

Signed by Lewis H. Steiner, M. D.

Baltimore, November, 1855. Gideon B. Smith, M. D.

Farina Jelly Moulds, of various sizes and forms—the Turkish Turban, Ear of Corn, Cluster of Fruit, Rose, Grecian Rose, Cactus, and other patterns; also, Double Boilers, to prevent burning or scorching, various sizes—may be had at the Croton Flour Mills, 201 Cherry street.

New York, January, 1856. HECKER & BROTHER.

ja31-tf-5p

TEA, COFFEE, SUGAR.—UNQUESTIONABLY THE PLACE to procure these prime articles of domestic consumption, at moderate prices, is at the Bowery Tea Warehouse, No. 113 Bowery, or at the Chelsea Tea Warehouse, No. 114 Ninth Avenue. These well-known establishments are identical in their system of management, and by confining themselves to but those articles, possess advantages over stores retailing a variety too well known to need comment. Please examine before purchasing.

N. B.—The Bowery Tea Warehouse is located below Grand street, No. 113, east side, and may be distinguished by the "Little Giant" in the window, who surprises everybody by his strength and industry in supplying the numerous patrons of this establishment with fresh-ground Coffee, in quantities to suit and in quality to please. jan3-3m-5p

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ESTABLISHED IN 1823.

dec6-3m-5p

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my3-1y-5p

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Literature.

The Confidential Correspondence of Napoleon Bonaparte with his Brother Joseph, sometime King of Spain. In Two Volumes. New York: D. Appleton & Co.

One would have thought that every principal document of a public nature, either of Bonaparte's own, or in connection with his life and times, had already met the public eye. These volumes afford abundant proof that this was not altogether the case. Two volumes, comprising some eight hundred pages, or thereabouts, of the "Confidential Correspondence" of the man who, scarcely half a century since, "gave laws to the world," and was the terror of all Europe! They are the translation of all the letters and orders of Napoleon published in the Memoirs of King Joseph. "I have added to them," says the translator, "a few letters of Napoleon's taken from other sources, and a few, not written by Napoleon, which appeared to me to deserve insertion, either for their intrinsic interest, or as explanatory of his. I should have inserted many more if I had not been restrained by the expediency of keeping the English publication within moderate limits." They contain, it is admitted, many uninteresting details. "I have not, however," continues the translator, "ventured to curtail them. It appears to me that the reader must wish to see at full length all that came from such a man; and I feel that it is only by studying the details of his orders that their wonderful fulness, minuteness, and precision can be estimated." There is no doubt of this. The real workings of men's minds are often the most truly manifested in the details of their operations. Besides, in the case of this correspondence, the very privacy, the confidential nature of it, made it all the more really the reflex of the writer's heart and mind. It was never intended for the public eye, even of posterity, or for any eye but that of the brother to whom the letters were confidentially addressed. He said things, therefore, we may be sure, unreservedly, and hence with less, if with any dissimulation. The character of some of the correspondence is peculiarly favourable to such an inference. "Many of the early letters," it is remarked in the Introductory Chapter, "relate to trifling family details; they are full of repetitions, and, if they had been written by Joseph instead of by Napoleon, would not have been worth translation. I have thought it advisable," adds the editor, "to translate them all, and in full, as the earliest and perhaps the sincerest exposition of the opinions and feelings of a young man who in a very few months was to be managing the affairs of Europe, instead of those of Joseph, Lucien, Louis, and Madame Mere." Yes, it is that they are "the sincerest expositions," that they are, we think, the most reliable, as indices of a soul that was aspiring to such flights as those with which he afterwards, and for so long a time, made the world stand aghast.

In one of these "early letters," however, there is a remark that, if sincere, would seem but ill to accord with the yearnings of a prophetic soul. "In whatever circumstances you may be placed by fortune," he says to Joseph, "you know well, my friend, that you cannot have a better or a dearer friend than myself, or one who wishes more sincerely for your happiness. *Life is a flimsy dream, soon to be over.*" Surely Napoleon's life was not a *very* "flimsy dream,"—at any rate, it was one that had to do with some stern realities, and with far more of the *substance* than the *shadow* of political and social convulsions, and all their train of transmutations, vicissitudes, horrors, miseries, and woes! He had scarcely dreamt of all this, however, or certainly had nothing of such a work on his hands, when he thus engaged his thoughts with the gaieties and frivolities of the capital. The date is Paris, July 18, 1795:—

Luxury, pleasure, and the arts are reviving here in a wonderful manner. Yesterday they acted *Phèdre* at the Opera-house, for the benefit of a former actress; the crowd was immense from two o'clock in the afternoon, although the prices were trebled. Equipages and dandies are reappearing, or rather they remember their period of eclipse only as a long dream. Libraries are formed, and we have lectures on history, chemistry, botany, astronomy, &c. We have heaped together here all that can make life amusing and agreeable; reflection is banished. How is it possible to see the dark side of things when the mind is constantly whirled about in this giddy vortex? Women go everywhere to the theatres, to the public walks, to the public libraries. You find beauties in the philosopher's study. Here, more than in any other country, do women deserve to hold the helm. Indeed all the men are mad about them; they think only of them, and live only for and through them. A woman does not know her value, or the extent of her empire, till she has spent six months in Paris.

What a contrast ten years has produced in the subjects of his thoughts, and the objects of his correspondence, the following very strikingly shows:—

Brunn, Nov. 24, 1805.

My Brother,—I inform you that the Emperor of Germany has just sent to me M. de Stadion, his minister in Russia, and Lieut.-General Comte de Giulay, *with full powers to negotiate, conclude, and sign a definite peace between France and Austria. I have given similar powers to M. de Talleyrand.*

And then he adds an instruction to his brother, which presents one of many instances this correspondence discloses of his sense of the value of the Press—yet, not in its independence, but in its thraldom, as thereby a despot's instrument of power:—

You will state this in the *Moniteur*, and add this paragraph: "It is to be hoped that the negotiation will produce peace, but this hope must not slacken the zeal of our administrators; on the contrary, it is an additional motive for hastening the conscripts on their march, according to the old proverb, *Si vis pacem, para bellum.* His Majesty recommends the Ministers of War and of the Interior to press on their preparations." You will insert as news from Vienna, "Negotiations have begun. It is said that the Emperor of the French is going to Italy. It is also said that he intends to appear in Paris when least expected there. We have not yet seen him."

The following is a still more striking instance:—

Benevento, Jan. 4, 1809.

My Cousin,—Write word to General Loison that there is a printing office at Leon, and desire him to print 6000 copies of the Emperor's proclamation, *and of every newspaper which has appeared at Madrid since our entry*, and to send 3000 to Marshal Soult, 500 to Marshal Ney at Astorga, and 500 to General Lapisse at Benevento. Give orders at Vittoria to have 3000 copies of the Emperor's proclamation printed and distributed all over the province, and in Navarre. Order General Darricau to proceed to Valladolid to take the command of all the battalions and marching companies which pass through.

And here is another equally forcible instance:—

Ghiast, Sept. 2, 1812.

M. le Duc de Feltre,—I think it advisable to put the Duke of Ragusa's justification into the *Moniteur*. You must also insert the staff officer's report, describing the subsequent state of things, and an article, with the date of the day on which the King with his troops reached Olmedo, and that on which the cavalry from the army of the north arrived.

Ask General Clausel also to send you a detailed report, to be inserted in the *Moniteur, with some passages softened. The public will thus understand what has happened*, and will see that the check which the Duke of Ragusa has sustained does not prevent our affairs in Spain from being prosperous, as our armies are excellent, and our losses are about equal to those of the enemy.

The idea of having "some passages softened," in order that "the public may understand," was one of constant illustration in Napoleon's tactics. The principle of it is seen in various forms. As, for example:

Schonbrunn, Oct. 10, 1809.

M. le Général Clark,—I wish you to write to the King of Spain to impress upon him that nothing can be more contrary to the rules of war than to publish the strength of his army, either in orders of the day, in proclamations, or in the newspapers; that when he has occasion to speak of his strength, he ought to render it formidable by exaggeration, doubling or trebling his numbers; and that, on the other hand, when he mentions the strength of the enemy, he should diminish it by one-half or one-third; that in war moral force is everything; that the King deviated from this principle when he said that he had only 40,000 men and the insurgents 120,000; that to represent the French as few and the enemy as numerous, discourages us, and gives confidence to them; that it is publishing his weakness throughout Spain. In short, to give moral force to the enemy is to take it from oneself; for men naturally believe that in the long run the small number will be beaten by the greater.

The following relates to very different matters. It shows that even Napoleon had his irresistible impressions of the necessity of the Sacraments of the Church. He had announced the birth of his son, and notified that he had received the title of King of Rome. He then wrote thus:—

Paris, March 20, 1811.

. . . . . This evening at eight o'clock the child is to be privately baptized. As I do not intend the public christening to take place for the next six weeks, I shall intrust General Defrance, my equerry, who will be the bearer of this letter, with another in which I shall ask you to stand godfather to your nephew.

Much, however, as Napoleon sometimes felt of the necessity of religious ordinances in his own individual case, it was not until adversity came upon him that he bethought himself of them for the nation, or what he considered the nation's cause. It was then that he proposed a public recognition of the power of the God of battles, and of the necessity of His propitiation, which Joseph thus replies to under date, Paris, Feb. 8, 1814:—

It appears to me, Sire, that the proposed solemnity at St Geneviève will not have a good effect. The public is already so depressed, and so inclined to trust to accidents for its defence, that we ought not to increase its inactivity by telling it to hope for safety from religious intercession. I may add, that to the incredulous these prayers would be a mere ceremony, or an avowal of danger and of distrust in our own exertions. With respect to the good Catholics, your Majesty may rest assured that the Government will obtain nothing from them till you are publicly reconciled to the Vicar of Jesus Christ. No, Sire, in France none are truly religious but those who acknowledge the Pope as their spiritual head. The rest are not Catholics, but unbelievers or Protestants. Therefore, till I see in the *Moniteur*, "The Pope has returned to Rome; the Emperor has ordered him to be properly escorted and received there," I do not think that any religious ceremony would produce an impression on the Catholics in your Majesty's favour. This, Sire, is the truth.

There was in this far more than superstition. A wrong had been done to the Church. He whom the religion of the empire, such as it was, recognized as the Church's spiritual head, had been set at naught, and wronged, and insulted. Joseph was right; and Napoleon lived to feel in his heart that he was.

But we have reached our limits. The volumes afford materials for endless reflection, and abundance of comment; for they contain that which displays more, perhaps, of the hidden springs of action in Napoleon's astonishing career, than anything that had previously met the public eye. They are an appendix to French, not to say European history, of the most valuable kind; and their prompt republication by the Messrs. Appleton speaks loudly for the enterprise of that distinguished firm.

History of the Reign of Philip the Second, King of Spain. By William H. Prescott. Boston: Phillips, Sampson & Co. New York: J. C. Derby.

We are happy to acknowledge this instalment of the great work to which Mr. Prescott is devoting the later years of his historic life. In the monarchy under Philip the Second of Spain, lies the thread to the labyrinthine maze of European politics for half a century: a period requiring infinitely more than mere artistic narration to bridge over, or any amount of illustrative incident to enclose. The radii of the circle of which Spain was then the centre, in her asceticism and in her pride, in her extravagance and in her reckless daring, in her external show of power and in her prevailing inward weakness—causing her to seek her triumphs rather in the abeyance of all elements of action, or, when these might not be controlled, diverting them to some outer object, than in openly confronting the danger her policy continually provoked—these enter into and affect nearly all contemporaneous events of any national import, sometimes lying exposed on the surface of affairs, more frequently entering darkly, like the veins of the human system, into the innermost recesses. Though lost to common sight, and escaping even ordinary research, they formed for Spain no less a portion of herself. The task of tracing them was one necessitating a philosophic spirit, joined to adventure far and wide; for in that period, Germany to Spain was but a stately appanage, and France a chessboard over which the Spanish "Champion of the Faith" bent to make his moves—a third and invisible hand introduced to confound the wary players. In the Netherlands to this day, in Ghent, even more than in Antwerp, Louvaine, or Bruges, may be witnessed in antiquated buildings, and in local manners, traces of Spain's past prestige and power. A pleasant anecdote of the times may be adduced in proof of Spanish assumption even in Flanders,—that, namely, of the Spanish monarch who facetiously exclaimed, *Je mettrai Paris dans mon gant*, meaning that he would put Paris not in his glove but in his city of Ghent, which, to this day, stands upon a much larger area than even the capital of France.

Need we say more than that so closely did Spain then concern herself with the internal affairs of all powers friendly or hostile, with Protestant even more than Roman Catholic States—the former arousing instinctively dormant religious sentiment into temporary activity; that so completely was she the embodiment of that spirit which had survived the dismemberment of the Roman empire, and in the Spaniard combined with all the fanaticism of the Arab and the lethargic fatalism of the Mussulman; that so absolutely did party rancour, national and local, take religious shape, now rearing its crest against its own brood, and now against those rallying under the green flag of the Prophet, that before one could even go beyond the borders of Spain, it was essential to become imbued with the Spanish spirit, as separate from its own freaks and ebullitions; and withal to possess that mental consciousness by which to discern, and give position and value, to every manifestation in which this influence might lie. In the reign of Philip the Second, we see the elements that had been forming under Ferdinand and Isabella, take that substantive shape which but waited historic recognition to be beheld as lasting lineaments, and as affording the true secret of that swift decay that has so swiftly followed on Spanish pride.

Prescott conserves what he touches. In the clearness of his narration, in the indubitable character of the positions taken, in the vivid individualization of one of the most difficult issues which a man of literature has ever taken up, and in the involving of the consciousness of the reader to attest the accuracy of the portrayal, we discover fearful evidence of the extent to which the historian had fortified himself. It is a history at once of grandeur and of gloom; the delineation of the simplest traits and of the most complex action of the Spanish character, in which Prescott himself is as much involved as a man of great genius can be. Historians had taken history as a pleasant study, he seems to have lived in the very thing; and in the confluence of incidents crowding to each appointed focus, is influenced only by what he is doing. The subject matter is never lost; and the outer manifestation, holds in its parts the same proportion as in the concealed mental germ.

His capacity to invest each passing incident with the accumulative force of all that in the history had preceded it, including whatever was essential, excluding whatever might mar the comprehensive unity of the work, implies an extraordinary power of mental absorption, and the continual presence of those prudential considerations which in him accompany every volition and every act. The cultured imagination to which his vivid mental activity and warm temperament might have given unlimited bounds, is from the first subdued; construction waits until the materials have been fully gathered in. Incessantly engaged in comparison, yet only according as he truthfully apprehends the reality, there is with him no disorder; he admits nothing to a place until weighed in his judgment, and then disposes it according to the general and special principle of artistic relation.

The force tempered throughout according to the theme, and in varying volume still carrying the action forward, ever with fresh and accumulating evidences, as necessitated portions of an uncompleted drama, cannot have come from the mere array of facts, or as derived from comparison in and amidst themselves. Unlike the leading historians, Prescott was too proud to commit his fame to the evident importance or even the intrinsic value of the subject matter narrated, or engage in an ingenious effort to combine all that men had said or could say: too proud to have his name associated with, and not incorporated in the era. Individual in choice, he placed it out of the reach of other men; giving it forth, at the same time, as an artistic history, with the clearness of his own conceptions, and all the intensity of his own mental consciousness, united to a burning and quick perception. It is because he has descended into history from that mount of vision which the preceding and succeeding experience of nations and of men had contributed to raise; it is because he had descried and taken into possession of his thoughts the proper materials both in their true arrangement and determinate form; it is that already all events and all incidents had met in his mind as in a burning focus, awaiting the life-like action of the will to give them kindred expression in words; it is, in fine, by his acute conceptive and constructive powers, aided by an active and vivid temperament, and a gifted mental combination concentrated on the work, that he disposes, at his ease, of national truths, and that in writing the history of the reign of Philip the Second he does no less than write the history of Spain, which, having done, he disturbs not, as it were, by his presence—the true significaance of the language hiding from the reader both the master and the art. His language everywhere is the language of a soul prisoned in facile thought, and has no expression that might not have issued from a Spaniard.

The force of Prescott, by the necessity of his own nature, and as evidenced in its display, lies in truthful historical narrative. To the truth of things all his artistic powers are rendered simply accessory, compelling classic severity even in adornment, and that adornment less for its own sake than to involve traits that while illustrating the subject may bring it more nearly to the interest of the gazer. Without an abiding love of the substantial and true, leading to the relinquishment of all gratification of his susceptible temperament, except as it might be rendered subservient thereto, he would have been lost in the intricacies of his theme, and never returned to give more than false and fading relations to events—tempted everywhere, and pressed upon, in those tangled mazes, by the alluring historic phantoms of Spanish assumption and romance. This truthful, vivid individualization never fails to make an impression. Whatever may be written, it remains as the spirit of the man; not more, however, than as this answers to the theme, rendering him appreciative of all distinctions, by which ever the greater is made prominent. He puts such life into history as will not admit of decay even in the personified form; always showing, in the absence of every peculiarity and extreme, that he knows whereof he affirms. Seeking only accuracy, yet mindful of its varied accompaniments of true relation, he has walked cheerfully and confidently in his own conscious power of mental discrimination, giving to fancy, for casual adornment, any discovered agreement in the accidents of things, whilst himself reaching to their true nature. No man, accordingly, has so well traced historic causes, so well developed these in their effects, or so rightly estimated the value of the provided materials, as Prescott in this reign of Philip the Second.

This history, so severely graphic, could never have become so had not the Spanish character so well answered to Prescott's own spirit—the romance and passion of a brigand blending in him with the entirety of an ascetic. It is the enthusiasm of Peter the Hermit beneath the courtly garb and stately air of a Castilian, an all-pervading comprehension with one set and undisturbed purpose—a devotion and an enthusiasm fed by a watchful and hoarding capacity of mind: all his resources spent upon his work. Yet this almost heroic self-sacrifice were useless without that careful sensibility of perception needed of all things in the Spanish school of symbolism. With the purest intentions, one is there, unawares, lost in verbiage. Prescott proceeds with accumulative power, but never in the empty strength of assumption: nor ever does his mental capacity take the shape of overwrought imagination. He looks, from the first, at the fortress, its material, its arrangement, its form, its peculiar structure and position, and having examined it thoroughly, proceeds to invest and to provide the required means for its possession.

Never frivolous, never startling, with sentiment and no fiction, he yet accepts all needful graces, crowning these in an unaffected and flowing style, itself partaking of the nature of universality, and discovering a prolific capacity of language in the appropriation of all scientific phraseology, in figures of speech classically interwoven, in words endlessly varying in measure and in sound according to the theme, conveying emotion in their very tones, now *con disperazione*, now with an expression of pain or grief, and again with festive gaiety; sometimes hurriedly as refusing to allow rest in an image transcendently beautiful, sometimes with poetic fervour, always with dignity and precision, taste consorting with elegance, and grace with firmness. Now and then a hoarse tone like an angry summons is answered, proudly and defiantly, in the very sound of the succeeding measure.

Always individualizing with force; quick to perceive what in character is principal and what accessory; and evolving his thoughts in a chastened splendour of diction; Prescott yet never forgets he is writing the history of Spain: never sinks the monarch in the nation or the nation in the monarch. His is the *via media*—a pathway built on vivid views of the character of history; tracing reality and giving it purpose. As a perfectly classical historian, his work, which should endear his memory to all Spaniards, stands like an obelisk where the lasting elements of Spanish character took shape and form as the self-erected product of the era, and giving to the nation neither merit nor demerit. Any judgment that may lie against it is as against the nation, for here is the conservation of whatever in them was real, with clear exhibit and almost entire abandonment of whatever was simply evanescent and passing. Most people are taught vividly by comparison; and we conceive an historian bound to give the comparative character and *status* of other nations, if he would give history its true character.

The sculptor may cut out a statue, an artist show his strength in peculiarities and bold contrasts, but it is only an age presents a genius who so produces in sculpture or represents in art, as to speak to all time, and therein form a school. Prescott may be said to have formed a school—a school of true historic devotion, accepting elements of action according to their nature, disposing them in their true artistic relation, and demanding the absolute mastery of all material, so as to render accessory to the intended purpose all the available resources of the mind: a school in which little in art is lost. Such a school could only here arise. Elsewhere, history becomes involved in national prejudices, the woof of ages, and defying separation whenever touching on contiguous territory. Yet with this vast advantage, we may well doubt if even a few study as Prescott studied, or conceive history as he conceived it. Still, if we would wish to instruct our people in the true art of writing history, we would point to no better model.

The history of Philip the Second completed, will complete the depicture of the influence of the Roman Church on Spain, as connected with her succeeding state of dilapidation. This will be the more vividly distinct, that the despotism of the Roman Church, there acting on the minds of a peculiarly sensitive people, has induced a greater degree of submission and subversion than can be found elsewhere. Prescott has nowhere taken compliance with the symbolic forms of religion for religion itself. He has laid his hand upon the heart of the nation. He has given a national history without discoloration.

Union with the Church, the Solemn Duty and the Blessed Privilege of all who would be Saved. By Rev. H. Harbaugh. Philadelphia: Lindsay & Blakiston.

The design of this little manual would be a useful one, did it not proceed upon a fallacy as respects its fundamental point. Its idea of "Union with *the Church*," is that of being united to, not what is really and truly the Catholic Church, but to any one of the various schismatical bodies by which the Church is surrounded. We need not, on this occasion, go over the ground again that we have so often taken, in assertion of the claims of the One Catholic and Apostolic Church, from which the Sects have, as such, cut themselves off. Our author, it is true, admits the difficulty. He observes—"You say: There are so many Churches—which is the right one, and which one shall I join? We freely confess that the Church is divided into many parts, and we mourn over it. It is a great evil; and those who are the means of dividing it are certainly very guilty before God. *Christ instituted only One Church, and it is His will that there should be but one fold, as there is also but one Shepherd—one body, as there is but one Head.* One of the greatest evils which result from the division of the Church is, that it keeps so many back from joining it. Therefore, to such as aid in causing its divisions, the solemn words of our Saviour must be applied: 'Wo unto that man by whom the offence cometh?'" Well, then, if Christ instituted *but one Church*, how can there be but one that is right? And which can it possibly be, but that which *was* instituted by our Lord, and completed by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of Divine Truth, and the channel of Divine Grace—and which has come down as such, in its due order, and with its unbroken succession, to this day? What the Sects call *churches* have not proceeded from that which was instituted by Christ, and completed by His Apostles: on the contrary, they are separate, cut off from it. They are several and distinct *folds* from the *One Fold*. And if they are right, then the One Church Catholic and Apostolic is wrong. Besides, if it be so great an offence to cause these divisions,—as undoubtedly it is,—are not they who perpetuate them great offenders also? We would give all credit to the author of this little book—apart from such considerations as these. But they involve indispensable principles.

Edith; or, The Quaker's Daughter. A Tale of Puritan Times. By One of her Descendants. New York: Mason Brothers.

A story aiming at a faithful portrayal of the prevailing sentiments of a period in this country, when Puritanism fastened its fangs on every peculiarity of a religious cast which it could not itself claim and appropriate as means of aggression. The Friends, by the nature of the principles by virtue of which they have always existed as a body, of necessity became objects of dislike, if not of scorn, even in a Puritanic age. Their principles compelled that outer conformity which rendered yet more apparent their distinguishing tenets. The traces of that chafing abuse to which, in many forms, they have been subjected, is to be found less in the records of courts than in the family traditions which have been handed down in the ancestral line. Edith's whole nature, with characteristic formality, is developed in the course of the narrative, as the earnest sympathizer with and protector of her father. Edith appears in the more favourable light, inasmuch as self-sacrifice to parental authority or regard is the only form in which the Friends recognize that principle, complying as it does with the patriarchal structure of their society. Out of themselves and out of this relation, it is not to be found. There is no overstrained effort in this book. Neutral tints properly predominate. Its very absence of *point*, or, indeed, of any remarkably striking feature, its sameness of tone, its prevailing uniformity, constitute some evidence of the truthfulness of the portrayal.

The Friends claim that there is one peculiar and one only mode of possessing the Holy Spirit, the "still small voice within," which they believe will guide them into truth. Other men and sects admit the necessity of God's Spirit to guide them into truth; but the Friends differ from all others in having constituted themselves a peculiar sect for the purpose of cultivating the religious sentiment, by the observance of a solitary form—*silence*. Without entering on the question whether the exercises by which they seek to cultivate spirituality have not a tendency, when thus long and exclusively continued, to stimulate quite other dispositions than that which it is their great and laudable desire to strengthen, we may simply remark that one prominent error in the Friends is that they depend too much for their spiritual strength on internal modes of getting it. "I cannot praise," says the poet Milton, "that fugitive and cloistered virtue which will not sally forth and seek its adversary in the race where the immortal garland is to be won, not without dust or heat." Silence, so excellent an accessory to devotion, if unduly exercised, but cultivates and strengthens the natural will; which increases with the very effort made by the individual to bring his faculties into this restrained and forced subjection. That firmness of purpose and high estimation of themselves thus cultivated by the Friends, is not the preparation the Holy Spirit demands, and is the reverse, in its tendency, of that humility which invites its presence as a condition of its action.

Besides, this silence is a stimulant to quite other than devotional tendencies, and exhibits far less reliance on the strength of God, than on individual purpose and a dogged resolution to compel the natural faculties to yield, if that were possible, religion in the life. Were it otherwise, the Friends would not be wrapt so wholly in themselves; they would not so set themselves against Christian society, without acknowledgment of *that protection it, and it alone, throws around them*; they would not be so governed by prudential considerations only referable to their own society. A Quaker is evidently good to behold as far as the social qualities are concerned; staid purpose is an admirable business trait; and a placid countenance invites a valuable confidence. But that individual self-sacrifice which God demands, and by which society is alone advanced, which comprehends interests higher than any personal, any sectarian aim, is not with them; any self-sacrifice that they know, partakes, as we have stated, only of the patriarchal form.

Caste: A Story of Republican Equality. By Sydney A. Story, Jr. Boston: Phillips, Sampson & Co. New York: J. C. Derby.

The *quæstio vexata* of Slavery lies at the foundation of the present work. Nay, the writer is something even more, perhaps, than an Abolitionist. He would elevate the negro race to an equality, social, intellectual, and spiritual, with a people who, in his eyes, appear to occupy a position of merely conventional superiority. We cannot go so far. There is a somewhat questionable morality, too, perhaps, conveyed in the plot of this "Story of Republican Equality." The marriage of the hero of "Caste" with the daughter of a Southern planter, by a mulatto slave mistress, will shock Northern proprieties, as well as Southern "prejudices of education." It must be conceded, that the book is vigorously written, giving a graphic picture of Southern life, and avoiding persistently the exaggeration and clap-trap of too many of the works of this class. The author states his theories simply, stands them on their own bottom, and does not waste his time nor weaken his position by stopping to throw mud at other people. His tone of reasoning is persuasive, and herein lies its strength. Regarded as an entertaining work of fiction, "Caste" will find many readers,—as the exponent of that class of theorists to which the writer belongs, it promises to become a rallying point and a watchword.

Sargent's Standard First Reader for the Youngest Learners. Boston: Phillips, Sampson & Co.

We have before had occasion to remark favourably upon Mr. Epes Sargent's contributions to the elementary literature of our language. The present Reader is marked by the same care in arrangement, discrimination in the selection of materials, and clearness of illustration, that have distinguished the previous works, of a like character, prepared by this gentleman. The text is aided by numerous illustrations by Billings and others.

The New York Glee and Chorus Book. By Wm. B. Bradbury. New York: Mason & Brothers.

This publication exhibits great variety, has some sparkling songs, and is altogether of a convivial character. It has several excellent sacred choruses.

Literary Criticism.—The following is from an article in the last number of *Putnam's Magazine*:

It is universally felt, we believe, that the literary criticism of our newspapers is not what it should be. It is neither intelligent nor just; but with few exceptions, a system of indiscriminate laudation and puffery. Books, which are not only utterly worthless, but pernicious in the extreme, we have seen praised, in such terms as a conscientious writer would not allow himself to use in regard to the masterpieces of eminent genius; and that, too, by critics who set up to be no inconsiderable authorities. We have seen novels, that were ungrammatical, trashy, immoral, and silly, described as works of high art, and the authors of them placed on a level with Scott, Dickens, and Thackeray. . . . . This "puffery" is partly the work of editors, and partly of publishers; proceeding in the case of the former, from a gross moral indifference as to what they allow themselves to print, and, in the case of the latter, from a knowledge of the fact that the public are always attracted by notoriety. Our reading world is, unfortunately, not discriminating. It is apt to take success, however temporary, or however produced, as a proof of desert, and to run after the lion of the moment, as children run after the circus, when it comes into the village. . . . . It is, of course, impossible for the newspaper writers to express mature and careful judgment of all the books they review. . . . . But they can prevent themselves from uttering unqualified commendations of books which they have not read, or which, if they have read them, they must know to be of no worth, or only of mediocre merit. They can prevent the publishers from insinuating into their columns notices written by their own puff-writers, and then quoting these manufactured opinions as the sentiments of the journals in which they were printed.

Pilgrimages to Jerusalem.—Extensive preparations are making on the Continent for getting up pilgrimages to Jerusalem. According to *Galignani* a fresh departure of pilgrims for Jerusalem and the Holy Land will take place at Marseilles towards the end of February. About the same period, another caravan, formed in Germany, will sail from Trieste for the same destination.

RECHERCHE GIFT.—A correspondent of the *Boston Transcript* gives the following account of a very graceful gift presented to her publishers by Mrs. Ann S. Stephens, the accomplished authoress of "Fashion and Famine," and the "Old Homestead," whose later work, it will be remembered, was reviewed at length in our columns, some time since.

"Two very beautiful and unique articles have just been shown to me which were presented by Mrs. Ann S. Stephens to her publishers—the Bunce Brothers. They consist of canes superbly mounted with gold, the sticks of which were cut by that lady upon the battle-field of Marathon in Greece, while upon the spot a few years ago. The inscriptions run thus:

Brought from
The Battle Field of
Marathon,
BY MRS. ANN S. STEPHENS,
In November, 1850.
Presented to
—— Bunce.
January 1, 1856.

Upon the head of each cane is a design of an open book crowned by a broken sword and a pen—"The pen is mightier than the sword." The head of each cane, moreover, is filled with dust, gathered from the mound of buried Persians who fell upon that memorable field. The wood is of a very beautiful kind, indigenous to that soil, and quite unlike anything I ever saw before. Altogether these articles are exceedingly beautiful, and their associations render them of the deepest interest."

SALARIES OF JUDGES.—The House of Representatives of Massachusetts, on Wednesday of last week, ordered to a third reading a bill increasing the salaries of the Judges of the Supreme Court each one thousand dollars per annum. "The salaries of the high judicial officers of the interior of the State," says the *N. Y. Courier and Enquirer*, "are much too low; they are less than the present salaries of the Massachusetts Judges. A few years since one of the Judges on the Supreme Bench of this State, who had been a member of the Court of Appeals, resigned his seat to become the Superintendent of a Railroad. The reason was, the Company offered $4,000 per annum, and his salary as Justice of the Supreme Court was but $2,500. The existence of such a motive was in a high degree discreditable to our great State, and in effect proclaimed that public law and justice were of less consequence than the economical and energetic administration of the business of a monied corporation."

Advertisements.

PUBLISHED EVERY THURSDAY MORNING, AT TRINITY BUILDING, NEW YORK.

The Churchman.

THIS OLD ESTABLISHED CHURCH NEWSPAPER, WITH A VIEW to its greater practical usefulness in the cause of Religion and Virtue, is now placed in a position of entire freedom of all party and personal influences, so as to make it at once an independent and popular paper for the Church, and in furtherance of the moral and social improvement of the people. Its motto is, "THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH;" and it seeks, in a fearless and uncompromising spirit, to give the fullest and truest effect to the principles involved in this Shibboleth. Its great object is the assertion of that truth. It knows nothing of High Church or Low Church; but only THE CHURCH, in its Scriptural principles and Apostolic order. In pursuance of this righteous purpose, being no respecter of parties or persons, but going boldly for the truth, and striving earnestly against corruption and abuse, whether within or without the pale of the Church, this journal has recently excited much animosity in certain quarters where self-interested motives have prevailed. The honest and hearty feeling of right-minded Churchmen is therefore appealed to in support of a paper which is devoted to the cause of Christian truth in all its fulness and integrity. The unreality that unhappily abounds in the Church is a source of incalculable injury to her own interests, and to those of religion generally; and to remove this evil is one of its most anxious aims. Religion is the only thing that can rescue the country from the downward tendency of its political institutions; and this must be sought for in the Church. The value of the CHURCHMAN to this cause, in its present operations, is being testified to by some of the most influential of both clergy and laity, in all parts of the Union; and its claims to extended support are therefore put forth anew with the most trustful confidence. It has lately been pronounced of the CHURCHMAN, by one of its contemporaries, who consistently and decidedly dissents from its Church views, that "in its literary and typographical mechanism it takes a position which leaves it with no superior in the whole range of the American Press, whether secular or religious;" and to sustain this high character, no expense or exertion will be spared.

The CHURCHMAN is one of the largest papers published, consisting of *Forty Columns* of closely printed and mostly original matter; and in order to maintain its typographical superiority, it has just been provided with new fonts of the most approved types.

The terms of subscription are Three Dollars per annum, payable in advance.

☞ Select Advertising, (for which the extensive circulation of the CHURCHMAN renders it a valuable medium,) inserted on the most reasonable terms.

All Communications for the Editor, and Advertisements, must be addressed to the *Churchman Office, Trinity Building, Broadway, New York.*

WET GOODS! WET GOODS!! WET GOODS!!!
10,000 yards black and coloured Silks, very cheap.
15,000 yards wet De Laine, 1s., worth 2s.
100 pieces wet Linen Damask—a great bargain.
150 pieces of wet Shirting Linen, 2s. up.
150 pieces wet Linen Sheeting.
200 dozen wet Linen Napkins.
150 dozen wet Damask Table-cloths.
1,500 pieces wet Blankets, very cheap.
2,500 Shawls, but slightly wet.
500 pieces White Flannels, 1s., cheap at 2s.
1,000 Cloaks, from 2s. up—a great bargain.
1,500 dozen coloured Hose, at 1s., worth 2s.
250 dozen wet Linen Handkerchiefs, at 6d.
275 dozen wet Linen Handkerchiefs, at 10d.
800 dozen wet Linen Handkerchiefs, at 1s., cheap at 2s.
1,000 Gloves, kid, from 1s. 6d. pair, up.
Also, an immense lot of Needlework, at great bargains.
All of the above goods will be sold at prices that will astonish the community, and the subscriber would most respectfully suggest the great advantage of calling early, before the store becomes too crowded. By doing so, you will secure prompt attention and the first choice. Goods sent to all parts of the city, Williamsburgh, and Brooklyn.
ANDREW G. COLBY,
feb14-tf No. 289 Grand street, corner of Eldridge.

ELECTRO-CHEMICAL BATHS.—DR. HANKINSON RESPECTFULLY announces to his patients and the public that he has removed from No. 200 Sixth Avenue to a larger and more eligible establishment, at No. 75 West Thirteenth street, near corner of Sixth Avenue. The important discovery made, or confirmed by an ingenious French mechanic, while occupied in gilding and plating under the Electrotyping process of Elkington, viz., that metals can be extracted from the human system by means of Electricity, has been for a considerable time the exclusive subject of Dr. Hankinson's scientific investigations and large professional experience. And he may now confidently claim that he has succeeded in creating it into a medicinal agency of the very highest importance, in the removal of deleterious matter from the human body, and the strengthening of wasted constitutions, in all the forms of rheumatism and female diseases, and indeed all maladies where the derangement is rather functional than structural. As Dr. Hankinson is the only member of the Faculty to whom this practice has been an exclusive specialty, his constant personal attendance will be a safe guarantee against the occurrence of any grave and appalling accident, to which the unprofessional application of the powerful remedy may hitherto have been exposed. Instruction given to students. Batteries for sale. A special department for ladies.
feb7-6m

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

GREAT SAVING IN FUEL, WITH SAFETY AND PERFECT REGULARITY OF POWER, COMBINED IN THE USE OF CLARK'S PATENT STEAM AND FIRE REGULATOR.—The attention of the public is respectfully called to the following advantages obtained in using these Regulators, which are adapted to high as well as low pressure, by which any amount of steam may be carried, keeping up an *even* pressure on the boilers, and consuming no more than is actually required to give the desired amount of steam. The wonders they perform in controlling the steam, saving the grate bars and furnace fronts, besides preventing the straining of boilers, saving of time in watching the damper, and the great safety guaranteed in their use, besides the great saving in fuel, which is from *ten to thirty per cent.*, should induce all who are using steam to give them a trial. We have different sizes of them, suitable for boilers of every size and situation. To the incredulous we would say, *try* one; and if it does not give entire satisfaction in every particular, the same may be returned at our expense. For any further or more definite information, please address
E. R. PRATT, Secretary,
dec6-6m No. 208 Broadway, New York.

CONICAL BURR STONE MILLS FLOUR IS SO SUperior that it commands in New York a preference of half a dollar a barrel. These Mills are well adapted for all kinds of grinding. Between fifty and sixty Premium Medals have been awarded to the Mills and the Flour, and almost a volume of testimonials. Warehouse for Flour and Mills, 191 Duane street, New York ja10-3m

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER AND RETAILER OF SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., Nos. 87 and 89 William street, near Maiden Lane, New York. je14 1y

FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.
Furs and Muffs altered to the latest fashions.
EDWARD PHILLIPS,
nov15-1y No. 236 Bleecker street, New York.

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY.—The Trade furnished with any style desired
ja17-6m

ADVERTISEMENTS.

THE LADIES' MEMORIAL OF BISHOP WAINWRIGHT.—A CHURCH WITH SEATS PERPETUALLY FREE.—(*Extract from the Circular.*)—It is believed that no more fitting or grateful memorial of our deceased Bishop could be devised than by building in a needy portion of our city an Episcopal Church, of which the seats should be forever free. This labour of love and gratitude has been undertaken by the ladies of the diocese. It is intended to build the church on Troy street, near Greenwich Avenue, where lots have been procured for the purpose. There is in this vicinity a dense population, among whom are numerous emigrants from Europe accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them. The means are now needed for placing upon the land a plain and appropriate edifice. In order to accomplish this work, we rely upon obtaining a sufficient number of subscriptions of $15 at one time, or $5 per annum for three successive years. Subscriptions may be sent to the Treasurer, Mrs. Henry A. Coit, No. 55 Clinton Place, or left at Mr. Stanford's, (late Stanford & Swords,) No. 637 Broadway. By order, MARY E. BLEECKER, Secretary,
New York, Jan. 1, 1856.-1y No. 219 West Fourteenth street.

THE SMITHSONIAN HOUSE—ON THE EUROPEAN PLAN.
BROADWAY, corner of HOUSTON STREET, New York,
On the same block with the
Metropolitan Hotel and Niblo's Garden.
Price of Single Rooms, 50 cents, 75 cents, and $1 per day. Parlours and Bedrooms, $1.50 to $3 per day.
Meals extra, and as ordered.
THIS NEW AND LARGE HOTEL,
Newly furnished and in thorough order, heated throughout by steam, and with all the appointments of the highest priced Hotels, respectfully invites the attention of the travelling public.
ja31-6t SIDNEY KOPMAN.

BY UNIVERSAL REQUEST—ONE WEEK LONGER.—JOHN R. SMITH'S GRAND TOUR OF EUROPE, AND SIEGE OF SEBASTOPOL.
Empire Hall, No. 596 Broadway.
SHOWING ONE HUNDRED VIEWS
OF THE CITIES AND OBJECTS OF INTEREST IN EUROPE.
Every evening at 7½ o'clock; and every Saturday afternoon at 3. The music by Mr. Alwyn Field, of London. ja31-3t

PATENT FLOUR RESTORATIVE.—THE SUBSCRIBERS beg to call the attention of the public to a valuable discovery recently made by Dr. John G. Pendergast, by which FLOUR made from GROWN WHEAT is rendered as useful and valuable as that made from the soundest Wheat. It is a matter of notoriety that the last crop of grain harvested was so much grown, as to reduce its value to nearly one half. We propose to restore this loss through the agency of our "Flour Restorative," and at little cost to the consumer.

It is a simple compound of natural properties, and perfectly free from anything of a deleterious nature, as much so as the pure flour itself.

The public are assured that it will restore the *worst* flour to its original nature, and also, it facilitates the making of bread by shortening the time required nearly one-half. The subscribers are confident that when once introduced into the family, it will become an article of domestic economy, the value of which cannot easily be computed.

We could offer hundreds of testimonials from every section of the country attesting its value and confirming all we have said. But we prefer trusting to its intrinsic merit, fully satisfied that those who give it a trial will not require further testimony respecting it.

Prepared and sold at Wholesale only by DeCamp & Wilson, No. 6 Courtlandt street, New York.
N. B.—A liberal discount made to dealers.
ja31-3m DeCAMP & WILSON.

C. W. IRVING & BROTHER, 240 BOWERY, HAVE in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY and UNDERGARMENTS of every description.
GLOVES of all kinds and qualities.
☞GENTLEMEN'S FURNISHING GOODS.☜
Dress Trimmings, Embroidery, and Sewing Silk, and a great variety of small wares.
Every article will be sold at the lowest prices. You are invited to call and examine our Goods.
ja17-1y C. W. IRVING & BRO., 240 Bowery.

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.
☞ One Price only; no deviation. Kid gloves cleansed.
Miss HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh $6 per ton. Also, all other Coals at the lowest prices.
J. I. GANTZ'S SON,
an9-1y Yard, cor. Stanton and Orchard streets

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER AND ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, corner of Canal street, begs leave to call the attention of his friends and patrons to the advantage of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship, W. J. H. has received Gold, Silver, and Bronze Medals, Diplomas, and Honourable Testimonials, from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. fe7-6m

DAGUERREOTYPES.

CAMEO-DAGUERREOTYPES.—WILLIAMSON'S, 249 FULTON STREET, BROOKLYN.—In these charming miniatures the most ordinary face looks well. They are coloured to please. Set in pins and cases at from $3 to $25. dec13-1y

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.
nov29-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.
Also, a large assortment of Plain and Fancy
SILK, SATIN, AND VELVET VESTINGS
We have constantly on hand a large stock of
READY-MADE CLOTHING,
consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of
BOYS' JACKETS AND PANTALOONS
Made up in the latest and best styles, and of the best material.
GENTLEMEN'S FURNISHING ARTICLES,
in great variety, constantly on hand.
Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.
WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.
N. B.—Every article made to order at the shortest notice.
☞ GENTS' FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.
NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS HAVE ALWAYS ON SALE AN EXTENSIVE stock of goods, expressly adapted to the wants of
CHURCHES AND PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜
DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions.*
CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule,* or *Lobby.*
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked,* or *made into Cushions.*
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is, besides, cheaper than Hair, and never engenders or harbours vermin.
DOREMUS & NIXON, 21 Park Place,
mh1-1y and 18 Murray street, New York.

PURE MALMSEY AND OTHER WINES, FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—Imported and for sale by THOMAS McMULLIN,
dec6-6m* No. 44 Beaver street, New York.

TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.
GEORGE SCRIVEN, Importer,
oct25-1y No. 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., MANUFACtured by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. G. E. M. is the sole agent for the sale of the native Grape Wine, manufactured in East Greenwich, R. I., for Sacramental purposes. This Wine is in general use throughout the New England states, and is highly recommended for its purity and cheapness. It is put up in cases of one dozen bottles each, at $4½ per dozen, or $2 per gallon.
je21-1y GEORGE E. MENDUM, No. 18 Wall street.

SCHOOLS.

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.
PARIS—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D. D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bonnet, of Spingler Institute, and many others. nov29-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.
HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:
Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

OFFICE OF THE DOMESTIC ANNUNCIATOR AND BELL TELEGRAPH COMPANY, NO. 5 NASSAU STREET, NEW YORK.—The undersigned would respectfully call attention to the above splendid and compact improvement. The Company is now prepared to put these celebrated machines in private houses. They entirely supersede the ordinary bell, and have been pronounced to be "the best of all modern improvements." They are, in fact, a "Printing Telegraph," and should be in every house. The machine is simple, and will be warranted by the Company in all respects. The Annunciator which has been in use over ten years in the Astor House, and now in every Hotel in this city, as well as all over the country, was manufactured under the same Patent. The Company possess the exclusive right, and is alone authorised to put their machine in dwellings and private boarding houses. The opinion of the press on this machine may be gathered from the following, taken from a few of the city papers:

[New York Express, November 9th, 1855.]
We have just seen an admirable "abbreviation" of the Annunciator, which has been in use during several years past, in the various hotels of our city. This Domestic Annunciator is simple in its construction, is contained in a small box, can be made to communicate with any number of rooms, and cannot become disarranged by carelessness or rough usage. We would particularly advise an examination of this improvement by architects and builders; modern houses should be fitted with it, for it must eventually supersede all bells. The Domestic Annunciator may be seen at No. 5 Nassau street, New York.

[Atlas, November 11th, 1855.]
ANNUNCIATOR AND BELL TELEGRAPH.—This article, which is used in every hotel of note in the country, is certainly designed to supersede the domestic use of bells; the Company being prepared to put them up at very little cost. No first class house should be without one of these elegant and unequalled conveniences. The office of the Company is at No. 5 Nassau street.

[Mercury, November 18th, 1855.]
A necessary convenience in hotels and first class houses, is the Patent Annunciator and Bell Telegraph; an invention designed to entirely supersede the use of the old fashioned styles of bells. It is a neat, cheap, and convenient improvement, as will be seen by all who examine it at the Company's Office, No. 5 Nassau street.

[Independent, November 22d, 1855.]
SUBSTITUTE FOR BELLS.—We have seen an ingenious substitute for bells in houses, callled the Domestic Annunciator, for sale by the Bell Telegraph Company, No. 5 Nassau street. The principle is the same with the Patent Annunciators used in hotels, which are found both convenient and useful. We understand they have been introduced into many new and first class houses.

[Despatch, November 25th, 1855.]
We do not believe that there is a better machine for the purpose intended, than the Domestic Annunciator. It must *entirely supersede* the use of the bells in private houses, as it *has already done in hotels.* The machine is simple, and occupies but a small space—avoids the inconvenience of a multiplicity of bells, and indicates *directly* upon a dial where the help is required. Although we are not practical machinists, so simple is the construction of the Annunciator that it would seem *almost impossible* to become disarranged. We have no doubt but when known it will be *universally* adopted. It is a beautiful article and will well repay the curious in these matters to call at the office of the Company, No. 5 Nassau street, and examine for themselves.

[Courier, December 9th, 1855.]
SOMETHING NEW.—If the reader will turn to the advertisement of the Domestic Annunciator and Bell Telegraph, he will find something worth his attention. This apparatus should be in every house. It is simple, reliable, and saves a vast deal of trouble. It can be put into any house, and should be in every boarding house in the country. The office is No. 5 Nassau street.

All orders to be addressed to
EDWARD A. TRAPPAN, President.
☞ Several State and City Rights for sale. feb14-3m

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c.—Also, Regulators for Jewellers' and Astronomical Purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.
"Sherry & Co. have established a reputation as the best clock makers in the world."—*Scientific American.* je21-1y

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.
B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

FRAZIER KREPS, MANUFACTURER OF LARGE Glass and Picture Frames, Window Cornices, and other articles in Gold or Fancy Woods. Importer of Looking Glass Plates, and General Interior Decorator. No. 546 Broadway, New York. feb7-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

MUSIC AND MUSICAL INSTRUMENTS.

FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.

NEW TRIUMPH.
Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:

CC 8 ft. to G in alt.	Mixture, 3 ranks.
Open Diapason, 8 ft.	Traverse Flute, 4 ft.
Stop Diapason, 8 ft.	Salicional, 8 ft.
Principal, 4 ft.	Flauto Dulcis, 4 ft.
Fifteenth, 2 ft.	Clarionet, 8 ft.
Pedals, 2 octaves.	Violoncello, 8 ft.

Sub Bass, 16 ft., with coupling and Crescendo Pedals.
This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of
HALL & LABAGH,
Nos. 86 & 88 Wooster street, New York.
December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Piano-fortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,
MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.
N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.
Manufactory and Warerooms 883 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTUrer, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:
No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to
mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany County, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.
BARRETT, NEPHEWS & CO.,
feb14-1y No. 3 John street, two doors from Broadway.

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1855.
President—RICHARD SILL, No. 33 Pine street.
1st Vice President—CHARLES P. BURDETT, No. 47 Fulton street.
2d Vice President—JOHN G. AMBLER, M. D., No. 31 Washington Place.
Corresponding Secretary—O. B. WILSON, No. 25 Beaver street.
Recording Secretary—THEO. R. MCILWAINE, No. 43 Chambers street.
Financial Secretary—A. W. HOFFMAN, No 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

DENTISTRY.

DR. RODMAN A. BRUSH, NO. 135 GRAND STREET, NEAR BROADWAY.—He hopes to merit a continuance of that confidence in his skill which has been evinced to him for a number of years, and will, as heretofore, use every endeavour to attain the *ne plus ultra* of his art. The following are some points in his practice, varying from the customary routine:—

First—The preservation of Teeth that have become diseased and painful.

Second—The lessening of pain in extracting Teeth by local application.

Third—The insertion of full or partial sets, or single Teeth, on the atmospheric plan.

Fourth—Arrangements for facilitating, so that in cases of emergency a set of Teeth can be fitted in one day, or without the patient leaving the office.

Fifth—The operating department is attended by himself in person. The laboratory is also under his immediate supervision, and the best workmen employed.

"Let no unpractised hand e'er guide the steel,
Where polished point must carry woe or weal."

Office hours from 9 A. M. to 6 P. M.
COMPOUND ORRIS DENTIFRICE, for cleansing the teeth, and imparting a pleasant odour to the breath.
COMPOUND TONIC GUM WASH, for restoring diseased, bleeding, or painful gums to a healthy condition. jan3-1y

HENRY C. O'CONNOR, SURGICAL AND MECHANIcal Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

LIFE AND FIRE INSURANCE.

ANNUAL STATEMENT OF THE BUSINESS AND CONDITION OF THE MANHATTAN LIFE INSURANCE COMPANY OF NEW YORK. JANUARY 1, 1856.

Capital Stock,		$100,000 00
Reserve of January, 1854,		82,548 25
Balance from business of 1855,		108,298 58
Amount of Premiums received during the year,	$155,221 03	
Amount of Interest and Discount,	31,624 75	
Amount of Dividend-Annuities, &c.	7,185 02	
		194,030 80
Balances due Sundries; for Dividend of 1854, Agents' balances, &c.		10,392 88
		$495,270 51
DISBURSEMENTS.		
Claims by death,	72,618 00	
Expenses, Taxes, Salaries, Commission, &c.,	25,536 21	
Re-Insurance, and Purchased Policies,	9,049 63	
Dividends on Capital,	7,500 00	
	114,703 84	
ASSETS.		
Bonds and Mortgages on property in the cities of New York and Brooklyn, worth double the amount loaned	168,800 00	
Premium Loans at 7 per cent. interest	156,602 88	
Agents' accounts for Premiums in course of collection and transmission,	30,420 42	
Cash in Bank and on hand	5,330 68	
City Bonds and Stocks,	4,850 00	
Deferred Premiums, accrued Interest, and Furniture,	14,562 69	
		$495,270 51

The Directors have, after appropriating a Provisional Fund of Two Hundred and Seventy-one Thousand One Hundred and Ninety-three Dollars Eighty-Seven Cents ($271,193 87) over and above the Capital Stock of One Hundred Thousand Dollars, declared a Dividend of Interest of Six per cent. on the Scrip for Profits declared January 1st, 1854, payable to the holders thereof, on the adjustment of the premiums for the current year.
N. D. MORGAN, President.
C. S. WEMPLE, Secretary. feb14-tf

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital, **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS.

Andrew B. Hodges,	John L. Everitt,	J. V. Schoonmaker,
Rollin Sandford,	E. R. Livermore,	Elisha B. Morrell,
Grahams Polley,	James Moore,	A. J. Allaire,
Thomas C. Moore,	John J. Crane,	Richard Raynor,
Thomas M. Clarke,	Geo. W. Prince,	William Mulligan,
James S. Bearns,	M. Kalbfleisch,	A. S. Foster,
Edwards W. Fiske,	William A. Cobb,	Moses F. Hodges,
Philip S. Crooke,	John Moore,	B. Blanchard,
Barnet B. Boerum,	Jared Sparks,	A. C. Teft,
George Barnes,	Edward Neville,	W. L. Conklin,
Henry A. Kent,	James L. Morgan,	Seymour L. Husted,
Geo. T. Cobb,	Eli Robbins,	Chas. E. Smith,
J. M. Furman,	J. Schenck Suydam,	O. W. Brennan,
	R. Slimmon.	

A. B. HODGES, President.
ROLLIN SANDFORD, Vice President.
W. MULLIGAN, Secretary.
JOHN CASHOW, Surveyor. ap19-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks, and bonds, and mortgages.

A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M. D., and C. R. BOGERT, M. D., at No. 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock P. M. jan1-tf

THE MARKET FIRE INSURANCE COMPANY, CAPITAL, **$200,000.** Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Buckley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shephard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell,

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.
feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES.
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT.
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B. Sherman, John Auchincloss.
A. B. McDONALD, Agent.
EDMUND HURRY, Surveyor. ap26-1y

LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS.

James Van Norden,	Elisha Brooks,	Daniel B. Pierson,
William K. Lothrop,	William Laimbeer, Jr.,	William Voorhis,
Orsamus Bushnell,	William K. Thorn,	Robert McClellan,
Isaac Fryer,	Levi Onderdonk,	John M. Mason,
Frederick Hadley,	James W. Randell,	Adelmour W. King,
John G. Wellstood,	Robert Orr,	Abm. M. Binninger,
Robert H. Goff,	Nathan Clark,	Robert Paton.

JAMES VAN NORDEN, President.
MARCELLUS EELS, Secretary.
GEORGE B. DEANE, Surveyor. my24-1y

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK.—Office (Ocean Bank Building), corner of Fulton and Greenwich streets. Cash Capital, **$200,000.** Insurance against loss or damage by Fire.

DIRECTORS.

Crowel Adams,	Walter W. Conklin,	D. Randolph Martin,
Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
Samuel S. Bowman,	William Hustace,	Barrett H. VanAuken,
Joseph M. Brown,	Harrison Jones,	Ward A. Work,
Gordon W. Burnham,	Valentine Kirby,	Nathaniel Weed,

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, BOSTON, MASSACHUSETTS.—Chartered April, 1835. Branch office in Metropolitan Bank Building, No. 110 Broadway, New York city.
Capital and accumulation of premiums to meet losses, over
$750,000,
After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to **$141,000.**

The entire surplus profits are divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. **$100,000** is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in this State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.
WILLARD PHILLIPS, President.

DIRECTORS.

Charles P. Curtis,	A. W. Thaxter, Jr.,	Wm. B. Reynolds,
Thomas A. Dexter,	Charles Hubbard,	Caleb Reed.
Sewell Tappan,	Marshall P. Wilder,	

B. F. STEVENS, Secretary.
Rev. J. H. Tyng, Rev. S. S. Cutting, Messrs. W. W. Stone, (Lawrence, Stone & Co.,) William G. Lambert, (A. & A. Lawrence & Co.,) Henry L. Pierson, Hon. A. Oakey Hall, District Attorney, of New York city, and Rev. R. S. Storrs, Brooklyn, are referred to, relative to the character and standing of this institution.
Examining Physician—E. H. PARKER, M. D., No. 279 Fourth Avenue.
JOHN HOPPER, Attorney and Agent for New York.
nov1-eow-6m

THE HOPE MILLS, (ESTABLISHED 1835.)—EVERY DAY ARTICLES USED IN EVERY FAMILY.—For sale, wholesale and retail, at No. 71 Fulton street, New York. Coffee, (green, roasted, and ground,) Cocoa and Chocolate, Pepper, Pimento, Cassia, Cloves, Ginger, Mustard, Mace, (ground or unground,) Nutmegs, (ground,) Rice Flour, Hope Mills Yeast Powder, (best in use,) Table Salt, Arrow Root, Corn Starch, and sundry other articles.
dec13-3m R. H. & J. GRISHAM.

The World at Home.

The Steamer Pacific.—No intelligence has, as yet, been received of the "Pacific." The report, on the authority of a private letter, that she had put back into the river Shannon, appears undeserving of much credit.

The Persia.—The British steamship "Persia," lying at the Cunard Dock in Jersey City, was open for public inspection, from 10 o'clock A. M. to 4 P. M., on Monday and Tuesday of the present week. The admission charged was one shilling each, and the proceeds were devoted to the benefit of the poor of Jersey City.

The Five Points House of Industry.—The new building in Worth street, designed for the Five Points House of Industry, was dedicated on Thursday of last week. Addresses were delivered by several gentlemen, and donations made to the institution by the audience. The building cost $25,000, and the lot $11,000, making a total of $36,000. $16,000 were subscribed by our citizens, and the remainder is yet to be raised by contributions.

The Condition of the Streets.—At a meeting of the Board of Councilmen last week, the sum of $1,500 was appropriated for the removal of the ice and snow from the streets of this city. The work was vigorously carried on in the principal thoroughfares during the whole of Saturday last, and up to a late hour of the night.

Ice in the Hudson.—The Hudson River, says the *Daily Times*, is entirely covered with solid ice as far down as Tarrytown, and more than half of the surface below that point is in a similar condition. The various ferries are crossed on the ice with sleighs under the heaviest loads.

The First Shad of the Season.—The first shad of the season was taken from the waters of the Cape Fear, North Carolina, on Friday of last week.

The Collins Steamers.—Mr. Collins, we learn from a daily paper, has adopted a rule for his steamships, that they shall not cross the Banks of Newfoundland between this time and the first of August north of 43 degrees. This will insure his ships from the danger of icebergs.

The New York Eye Infirmary.—This establishment has treated 3,052 patients during the last year,—2,612 for diseases of the Eye, 400 of the Ear. Of the patients 1,139 were natives. Since the Infirmary was opened it has treated 51,580 patients. The whole expenses for the last year were $1,580—a charity, certainly, as cheap as it is good.

The Kansas Difficulties.—Governor Shannon left Washington in the beginning of the week with instructions to use military force to suppress the Free State movement in Kansas, and to arrest the members of the Free State Legislature on their assembling on the fourth of March next.

Effects of the Cold on the Railroad Companies.—The New York and Erie Company are paying $2,000 a day for forage for cattle detained on the road by snow.

Wintering at Cuba.—It appears that an unusually large number of strangers from the United States have been spending the winter in Havana and on the island. Every facility has been afforded them to render their visit agreeable, especially by the Spanish officials.

Cold Weather in Florida.—The Tampa (Florida) *Peninsula* says:—"It is said by the oldest settlers that such severely cold weather has never been experienced in Florida until this winter. Captain Bontes De Oca informs us that sharks have been frozen to death during the late cold spell, in Charlotte Harbor. Such an event has not transpired, to his knowledge, for the last thirty-five years."

Prayer According to Law.—Among the petitions recently presented in the State Assembly, (and, in the opinion of a daily paper, probably fictitious,) was one from citizens of Oneida and Madison counties for a law making the Lord's Prayer the only prayer that can legally be made by any clergyman who officiates in any public capacity,—the prayer upon matrimonial occasions alone excepted!

Ice in the Potomac.—A railroad passenger car, weighing eight tons, and drawn by five horses, was recently conveyed over the ice of the Potomac River.

Naval.—The following appointments have been confirmed by the Senate: Surgeons, John H. Wright and John Thornley; Assistant Surgeons, A. L. Cihon, J. S. Kitchen, John Vansant, James Laws, E. R. Denley, Wm. Johnson, Jr., F. L. Galt, Stewart Kennedy, and Wm. M. Page; Purser, C. J. Emery; Chaplains, John Lee Watson and Robert Givin; Chief Engineer, J. P. Whipple.

Number of Registered Seamen in the United States.—It appears from a statement prepared at the State Department, giving the number of American seamen registered and enrolled in the United States for the last sixteen years, that, for the year ending Oct. 1, 1840, there were 8,091, of which 140 were naturalized; and for the year ending Oct. 1, 1855, there were 9,686, including 300 naturalized persons.

Nunneries in Maryland.—A petition is now in circulation among the citizens of Maryland, with a view to the suppression of the nunneries which at present exist in that State.

Ship Building in Maine.—There were built in Bath, Me., during the year 1855, 47 ships, 7 barks, 5 brigs, 7 schooners, 1 steamer, 6 boats, with an aggregate tonnage of 50,900 tons and 9,195 lbs.

Mortality in Boston last Year.—The number of deaths in Boston during the year was 4,080, showing a decrease of 361 from the number in 1854. The aggregate ages of all who died in this city during the year was 81.131 years, being an average of 19.88 years to each individual. The number of males was 2,084, and the number of females 1,996. The number of coloured persons who died during the year in this city was 63;—30 males, 33 females. Of the whole number of deaths, 182 were from casualties, homicides, suicides, &c.

Mortality in New York.—Weekly report of deaths in the City and County of New York, from the 9th day of February to the 16th day of February, 1856: Men, 60; women, 62; boys, 139; girls, 116—total, 377. Adults, 122; children, 255; males, 199; females, 178; coloured persons, 4.

Mortality in Brooklyn.—There were 74 deaths in Brooklyn during the week ending Saturday last. Males, 36; females, 38; adults, 24; minors, 50. The principal causes were consumption, 7; scarlet fever, 9; convulsions, 6; dropsy in the head, 6.

The World Abroad.

Great Britain.—The British Parliament was opened, on the 31st ult., by the Queen in person, with the usual imposing state ceremonies. It is stated that the official persons most noticed in the gorgeous assemblage in the House of Lords, were Mr. Buchanan, in citizen's dress; the Turkish Minister, because he wore a fez; and the Haytien Ambassador, on account of his colour.

In the House of Lords the Earl of Gosford moved the Address, and the Earl of Abingdon seconded. The Earl of Derby did not oppose, but considered the Royal Speech bare, cold, and meagre, saying it ought to have referred to the state of their affairs with America, with India, and the Colonies, and to the fall of Kars. In carrying out the foreign enlistment scheme, the Government, he conceived, had evaded the spirit of the municipal law of the United States, and he hoped the apology offered would be received. He regretted, however, that there was not a conciliatory paragraph introduced into the speech in reference to the subject. Lord Clarendon (the Foreign Secretary) said that he had offered to refer the whole matter in dispute about Central America to the arbitration of any third power, both sides agreeing to be bound by the decision. That offer has not yet been accepted. It has been renewed, and he hoped that upon further consideration the U. S. Government will agree to it. With respect to recruiting in the United States, it would not have aided a friendly solution to allude to it from the throne: while he declared that the Government were perfectly satisfied with Mr. Crampton's conduct, convinced that neither intentionally nor accidentally had he violated any law of the United States.

In the House of Commons, the address in reply to the Queen's speech was moved by Mr. Byng, and seconded by Mr. Baxter.

Admiral Napier took his seat as the new member from Southwark, and immediately moved for papers relating to his Baltic expedition.

Mr. Baillie (in the Commons) gave notice of a resolution, to the effect that the employment of agents for enlistment in foreign countries lowers the dignity of Great Britain, and is calculated to endanger peaceable relations with other States.

The opinions of the Press respecting the Queen's Speech vary. The London *Times*, Lord Palmerston's present organ, of course praises it. The *Daily News* says the speech was short, and ought to have been shorter. The *Morning Herald* calls it evasive, unsatisfactory, and indecently brief. The *Morning Post*, *Advertiser*, and *Chronicle*, praise it. The opinion in regard to it on 'Change was not favourable, and Consols receded.

A democratic meeting was held in London to protest against the proposed peace, as inconsistent with the dignity of the country. The meeting was chiefly supported by the sympathizers of Mazzini and Kossuth.

The question of creating Lords for life without hereditary dignity has made considerable sensation among the nobility, and the subject is to be discussed in the House of Lords. The case of Baron Wenleysdale is the precedent referred to.

France.—It appears to have given great satisfaction that Paris is selected as the place of the Congress of Negotiation. Peace is looked upon as certain.

There have been numerous political arrests of members of Marianne Section, at Bordeaux.

The *Moniteur* publishes a decree fixing the impost duty on raw cotton brought from the entreports by French vessels, at twenty-five francs per hundred kilogrammes, being a reduction of five francs on the rate fixed by the tariff of 1853.

Austria.—It is reported that Austria will forthwith propose to the Germanic Diet to adhere to the peace preliminaries, in order that the representatives of Germany may be admitted to the approaching conferences.

Russia.—Russia is said to have made it a condition, previous to her acceptance of the propositions for peace offered to her, that no indemnification shall be demanded and no cession of territory be exacted except that required for rectification, which being conceded she agrees not to fortify the Aland Isles.

India and China.—Accounts from Bombay (by way of England) dated Jan. 2, state that the Santel insurrection had been suppressed, and that quiet reigned throughout India. Great Britain is about to seize the kingdom of Oude; to allow the king a pension of half a million of dollars; to reduce its army from 80,000 to 15,000 men, and to appoint the English General, Outram, Governor of the country.

The War.—By the *Canada* we have intelligence from Europe to the 2nd inst. The correspondence from the Crimea, from the English camp, to Jan. 18, reports the army healthy. The Russians continued to fire from the North forts. Prince Gortschakoff had handed over the command to General Luders, and issued a new valedictory to the commanders in the Crimea. On the 9th of January the Russians made an expedition over the ice to attack Kertsch, but General Vivian being on the alert, they retired.

It is stated that the despatches of the Russian government, completing and confirming the telegraphic announcement of the unconditional acceptance of Austria's propositions, were received at Vienna on the 23d ult., and a courier immediately conveyed them to Paris and London. A memorandum embodying the propositions had been signed at Vienna, and sent to Paris and London. It was reported that the congress would meet at Paris on February 17th—that very little time would be lost in the discussion of the subject, and the whole matter be brought to a conclusion by February 25th. The signing of the preliminaries, prior to the opening of the conference, only awaited the arrival of the Turkish Plenipotentiary. It appears that Prussia refuses to agree to the conditions exacted by the Allies preliminary to her admission into the peace conferences, and that consequently she will be excluded from the conference, but be invited to sign the final deed of settlement. Baron Brunow and Count Orloff are the Russian Plenipotentiaries, assisted by Messrs. Titoff and Fenton. Lord Clarendon represents England; Marquis d'Azeglio, Sardinia; Count Buol, Austria; M. Waleuski, France; Dervish Pasha, Turkey.

For the Churchman.

THE ANABAPTISTS.

I can see no reason, Mr. Editor, why we should concede the name of Baptist to a sect while we deny the name of Catholics to an impure branch of the Catholic Church. We call the latter Romanists because it is distinctive, and their claim to name of Catholic is unfounded—that Church, if a Church at all in this country, is certainly not the Catholic Church. The claim to be called so is unreasonable, because it is without truth for its foundation. The claim of the Anabaptists to be called Baptists is equally without truth for its foundation. As the Church of Rome claims to be the only Church, so the Baptists claim to be the only Christians who are baptized; they deny that any throughout the whole Christian world are baptized, except those who are baptized according to their mode of administering that Sacrament, *i. e.* by immersion. If a Methodist, or Presbyterian, (or even a Churchman, if we can suppose such a case,) were to desire to partake of the Communion of the Lord's Supper with them, he would be refused; no matter how holy his life, he would be told, (and rightly told,) that none can be admitted to that holy privilege who are not baptized. And then they are obliged to say that they do not regard as valid baptism that which is administered by sprinkling or pouring, and if the Methodist or Presbyterian has not been baptized in their peculiar manner, he is regarded as not baptized at all. To give them the name of Baptists is to concede the whole of the absurdly false claim upon which the name is founded, just as much as it is to concede Romanists to be the Catholic Church, by calling them Catholics. That they should not be called Baptists seems to me very clear,—as to what they should be called is another matter, and a very unimportant one. That of Anabaptist seems as good as any other—it is like that applied to Romanists, distinctive. It indicates a leading peculiarity of the sect, (not the only one to be sure,) it refers to their *baptizing anew* one who has been baptized in infancy or baptized when of age, if he has not been immersed. The meaning of the word Anabaptist or new baptizer, makes it appropriate; there is nothing in the name to give offence; it is simply asserting a fact; and it is they, not we, who make that fact, and are accountable for it and its consequences. They have had that name from the time of Munzer down to a recent period. The eccentric Gen. Charles Lee, of Revolutionary memory, who died about seventy years ago, directed by his will that he should not be buried within a mile of a Presbyterian or Anabaptist meeting-house, as he had kept so much bad company when alive, he did not choose to continue it when dead. If, therefore, they have had the name from the time of their rise in Germany, and retained it for two or three hundred years, and as their name indicates their distinguishing trait, it seems as good as any other.

A Lay Member.

February 8th, 1856.

Fine Arts.—Brady's Galleries of Photographs and Daguerreotypes contain, probably, the most national collection of men and women of eminence in the world. The laboured and slow processes of previous art never allowed, even to national galleries, more than a very gradual and commonly *post mortem* accumulation. In this establishment, the modern history of a country, so far as this is embodied in men, may be said to be portrayed. In delicate tints, charming tone, and life-like faithfulness, the photographs of Brady conserve in the most desirable form every lineament and expression.

New York Society Library.—The able lecture of the accomplished librarian of this Society, delivered in Hope Chapel, on the evening of Friday last, having gone to press, at the special request of the shareholders, we shall await its appearance in published form, when it will properly fall into our review department.

Clerical Changes.

The Rev. J. T. Huntingdon has resigned the assistantship to the rector of St. James' Church, Philadelphia, and has been succeeded by the Rev. S. B. Allinson.

The Rev. George E. Thrall, assistant to the Church of the Epiphany, Philadelphia, has been elected rector of the Church of the Mediator, and has accepted the call.

Notices.

St. Ann's Church for Deaf Mutes, in the University.—This parish seeks to become self-supporting, by the accession of such persons as are willing to sustain the rector in his plans for the benefit of the deaf mutes of this city and vicinity. Its services, therefore, are *with the voice* in the morning, *by signs* in the afternoon, and on the last Sunday evening of each month, *with the voice*. Next Sunday evening, the 24th inst., the Rev. Mr. Montgomery, rector of the Church of the Incarnation, is expected to preach. Services to commence at 7½ o'clock.

Mrs. Emma Gillingham Bostwick's Concert, for the Benefit of St. Junia's Episcopal Church, Rev. B. T. Taylor, Rector.—This lady, so favourably known to the New York public, will sing at Hope Chapel on Thursday evening next, the 28th inst., in aid of St. Junia's Church, which is supported altogether by the offerings of Christians. Surely there can be no more acceptable sacrifice to God, during the Lenten season, than in this way to strengthen the hands of those who in "cold," and almost "nakedness" and "hunger," are labouring to preach the Gospel to the poor.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.
jy26-tf

Acknowledgments.

Free Church of St. John the Evangelist.

The subscriber gratefully acknowledges the following donation for this Mission:—From a member of the Church of the Annunciation, $25. Edwin R. Cook, No. 104 Twelfth street.
February 16th 1856.

Floating Church of Our Saviour.

The subscriber very gratefully acknowledges the receipt of the following sums for the widow for whom his appeal was made, and for relief of seamen's families, by letter at his house, since his last appeal in the *Churchman*:—

November 27th, L. M., $5; cash, 5; cash, 2; Churchman office, 1.50; a friend, 5; Alabama widow, 3; New Haven, 3; R. M. Mason, Boston, 5; Anonymous, Hartford, 5; S. T. S., Wall street, 5; W. H. Halstead, 5; C. E. R., Wilmington, 5; E. F., Cold Spring Harbour, 2; Brooklyn, 1; J. O., 2; M., 5; James Morgan, New London, 10; J. H. M., 1; cash, 5; cash, 10; Thanksgiving offering of nine persons, by A. P. H., 30; Captain H. W. Ogden, U. S. N., 5; Nisco, U. S. N., 1; children of Sunday school of Miss M. C. Barry and sister, Jersey City, by H. P. Marshall, 4; J. F. F. and a friend, 3.50; a stranger, 1; cash, 2; cash, 2; W. B., 36 Dey street, 5; Brooklyn, cash, 5; a lady, 5; cash, 5; Mrs. Le Roy, 5; Baltimore, cash, 2; E. R., by Mr. T. N. Stanford, 5; 8 post office stamps, 24 cents; Mrs. S., 2; X. X. X. X., 5; S. D., 5; Dec. 1st, cash, 5; Mrs. J. Griswold, 5; for ship bread to seamen's families, Hoboken, 5.

B. C. C. Parker,
Minister of the Floating Church of our Saviour.
New York, February 20, 1856.

Memorial Church of Bishop Wainwright.

The Treasurer acknowledges the names of the following donors and subscribers:—

Subscribers—(of $15 at one time, or $5 per annum for three successive years.) Miss L. Hoffman, Miss Susan Hoffman, Miss Euphemia Ogden, Mrs. Daniel Remsen, Mrs. W. W. Parkin, Mrs. W. A. Guest, Mrs. Wm. Topping, Miss Maria Flagg, Mr. J. L. Wendell, Eliza C. Wendell, Mrs. James Horner, Mrs. Luther Bradish, Miss P. Minturn, Miss S. Hoffman, Mrs. Watts, Mrs. A. G. Stout, Mrs. Habriht, Mrs. W. A. Spencer, Mrs. E. Kearney, Mrs. W. Stuyvesant, Mrs. R. Kearney, Mrs. E. White, S. C. White, M. A. White, J. J. White, J. M. White, J. N. Ahman, Mrs. Fellowes, Mrs. J. L. Graham, R. B. Minturn, $10 per annum—$30, Mrs. R. B. Minturn, R. B. Minturn, Jr., John Minturn, Miss Susan Minturn, Anna Mary Minturn, Edith Minturn, Bessy Minturn, Willie Minturn, Mrs. Raeburn, Mrs. Bettner, Mrs. Gerry, Mrs. Robert Ainslie, Mrs. Chesebrough, Mrs. John R. Ruckel, Miss Anna E. Barnes, Mrs. George Kitching, Mrs. Robert Brown, Mrs. Ashton.

These acknowledgments will be continued weekly. The Treasurer takes this opportunity to state that the second year's subscriptions are now due. Donations and subscriptions may be sent to Mr. T. N. Stanford, No. 637 Broadway, or to Mrs. Henry A. Coit, Treasurer, No. 55 Clinton Place.

St. Luke's Home for Indigent Females.

The Ladies of the Home for Indigent Christian Females gratefully acknowledge the receipt of the following donations:

Mrs. P. G. Stuyvesant, towards building fund, $50; Mr. Wm. Whitlock, Jr., towards building fund, 25; Dr. J. R. Rhinelander, towards building fund, 25; a Churchwoman, through Miss E. Kemble, towards building fund, 20; cash, through Mrs. Vanden Heurel, towards building fund, 15; Mr. Edward King, towards building fund, 10; Mr. Charles B. Wood, towards building fund, 10; C. B., through Miss E. Kemble, towards building fund, 5; a Churchwoman, towards building fund, 2; Mrs. Price, towards building fund, 2; Mrs. Captain Spencer, 30; Mrs. Alex. Duncan, Mrs. J. J. Astor, Mr. Gerard Stuyvesant, Mrs. Abel T. Anderson, the Misses Morris, Mrs. J. Suydam, Miss Neilson, Mrs. Kermit, Mrs. C. V. A. Schuyler, a friend, through Mrs. D. Remsen, 10 each; offerings from the Church of the Incarnation, 50; from St. George's Church, towards support of an inmate, 17; Miss E. Bayley, 2.50; a friend, through Mrs. T. H. Babcock, 5; Miss Emily Gibbs, Mrs. Wm. M. Betts, Mrs. E. A., through Mrs. D. Remsen, Mrs. James Knight, Mrs. Moses Gaylor, Mrs. G. B. Coddington, Mrs. Colden, Miss Wilkes, Miss Anna Clark, Mr. W. W. Woodward, Mrs. J. L. Lawrence, Mrs. E. Clark, Mrs. Daubeny, Mrs. J. Boyd, Mrs. Rosevelt, Mrs. Ketalas, a friend, through Miss E. Kemble, Miss Marsh, 5 each; Mrs. Howard Fay, Mrs. John Jay, Mrs. Vanden Heurel, Miss Fink, Miss Carow, Mrs. J. C. Babcock, Miss Mauta Coddington, the Misses McCrea, Miss Kenwick, Mrs. Pennel, Mrs. Parsons, 3 each; Miss Wood, Mrs. T. U. Johnson, Mrs. Dr. Watts, Miss Harriet Fay, Mrs. Dobbin, Mrs. Tailer, 2 each; Mrs. Phillips, Mrs. Bloodgood, Mrs. Reynolds, Mrs. Talmadge, Mrs. Dr. Carter, Mrs. Deas, a friend, a lady, Mrs. Jackson, Miss Flagg, Miss Caroline Ogden, Miss Coe, a lady, 1 each; Mrs. Gregors, 50 cents; 1 pair of shoes, Rev. E. R. T. Cook; double wrapper, Miss H. Fay; 3 bottles of liniment, Miss Arnoux; 13 ready made garments, and a bag of hominy, Mrs. S. H. Foster; apples, Mrs. G. C. Collins; 1 shawl, and 2 jars of preserves, Mrs. T. B. Coddington; double wrapper, Mrs. E. Sherman; 1 blanket, Mrs. S. H. Goster.

Articles for domestic use thankfully received at the Home, No. 543 Hudson street. Donations in money may be left with Mr. Thomas N. Stanford, No. 637 Broadway, with the Rev. I. H. Tuttle, No. 477 Hudson street, or with A. B. McDonald, Treasurer, No. 76 Wall st.

Free Church of the Epiphany.

The undersigned gratefully acknowledges the receipt of the following donations for the poor:—From S. A. M., Chatham Four Corners, $3; from C., 30; from the Sunday school of the Epiphany, 5; by Thomas N. Stanford, Esq., from James F. De Peyster, Esq., 5; from Mrs. R. E. L., 20; from T. K., Cooperstown, 10.

Lot Jones, No. 77 Second Avenue.
February 19, 1856.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the receipt of the following donations:

1 bundle of clothing from a friend, through Mrs. John Warren; 5 pair of chickens, 2 turkeys, 1 sheep, 1 bushel of potatoes, from Miss M. S. Jones, for Shrove Tuesday; 1 bushel of vegetables, from Mr. J. Q. Jones; 1 small mattrass and pillow, from Mrs. Hale; 3 pair of knit woollen stockings, a widow's mite; 2 loads of coal, from Mr. Popham; 3 garments, from Miss Schmelzel.

Donations in money may be left at Stanford & Swords', No. 637 Broadway. Donations of furniture, groceries, clothing, &c., will be thankfully received at the Home, No. 74 Hammond street.
February 16, 1856.

Church Charity Foundation.

The Treasurer of the Church Charity Foundation gratefully acknowledges the receipt of the following sums since December 21st, 1855:—

From Concert, December 17th, $471.67; January 2d, 1856, from collections by Associates, 74.50; from Misses Anna and Emily Butler, towards Building Fund, 100; from St. Michael's Sunday School, 2.91; from St. John's Church, Brooklyn, 100; from L. R. Chesebrough, 25; from H. E. Pierrepont, 25; from J. P. Atkinson, 25; from collection at Anniversary Meeting in Church of the Holy Trinity, 221.28; from Church of the Good Angels, 25; from Mrs. A. A. Low, 25; from T. B. Messenger, 10; from Sunday school of St. Mary's Church, Brooklyn, 11.25; a friend, by H. C. Pierrepont, 5; Sunday school of St. Mark's, Williamsburgh, 10; February 14th, collections by Associates, and money received for board, 101.50; from St. Luke's Church, Brooklyn, 90; from Rev. Wm. P. Hinds, by Rev. J. N. Diller, 10. Total, $1,333.11.

C. Coggeshall, Treasurer.
Brooklyn, February 18th, 1856.

Business Notices.

Piano Fortes, Melodeons, Musical Instruments, and Music.—Jacob Chickering's (Boston) *unrivalled Pianos, Bennett & Co's Pianos, with Hall's Celestial Attachment*, Goodman and Baldwin's Melodeons, and a fine assortment of all kind of Musical Instruments and Music, are now offered at lower prices than can be furnished at any other house in this city. Second hand Pianos from $45 to $150; and new Pianos from $175 to $600.

Orders from the country solicited, and a full guarantee in all cases given, and perfect satisfaction to the purchaser.

The world is challenged to produce a more perfect toned instrument than those made by Jacob Chickering.

A. P. Higgins, (Successor to Bennett & Co.)
dec27-3m No. 300 Broadway, N. Y.

Knickerbocker Marble Works.—No. 163 Canal street, near Varick, New York.—A splendid variety of Marble Mantles, Monuments, Headstones, Cabinet and Plumbers' Slabs always on hand, or made to order, 20 per cent. cheaper than any other establishment. Marble floors repaired, and everything pertaining to the Trade attended to on the most reasonable terms.
feb21-6m M. J. Kelley & Co.

Bookkeeping, Writing, and Arithmetic.—Dolbear's Academy, No. 609 Broadway, is the largest Commercial School in this city. The teachers are practical business men, and are therefore capable to qualify young men for business-houses and banks. There are eight private rooms, and every student receives individual instruction.
ja24-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. Stearns, General Agent,
nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by Lyon & Lamb,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices

COATS AND OVERCOATS.	
Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.	2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice nov22-3m

Advertisements.

PERUVIAN GUANO.

Peruvian Guano, with Government Brand and Weight on each bag.
Ichabod Guano, by Brig Wave Spirit.
Super-Phosphate of Lime.
Bone Dust. For sale by A. Longett,
feb21-8t No. 34 Cliff street, corner of Fulton, N. Y.

Chop Logic.—The New Gridiron.—Robinson's Patent.—"A good beef-steak, or a chop well cooked, so seldom appears in the line of most men's lives, that we think a very great advance has been made in civilization by the introduction of a new Gridiron, which enables even a stupid attendant to cook a steak perfectly well. So great is this advance that we gladly call to it the attention of our readers.

This new Gridiron accomplishes three desiderata:—
1. It saves all the gravy of the meat, none dropping into the fire.
2. It cooks the steak through without burning the outside.
3. It prevents the passage of any smoke in the kitchen or house.

The grand result, as we are made certain by the judgment of many experts, as well as our own more fallible taste, is that with less trouble, meat is broiled better than ever before."—*Boston Advertiser.*

Price for the round 10 inches diameter	$2 00
" " " square 9 by 14 inches	2 25
" " " oblong 7 by 16 "	2 00
" " " " 8 by 19 "	2 50
" " " " 9 by 21 "	3 00

We will deliver as directed, by express or other conveyance, freight prepaid, any one or more of these sizes, in any part of the United States, east of the Mississippi, (or not far west of it,) on receipt of the price.

Money may be sent by mail, "registered," at our risk.

Agents wanted in every Country, Town and City in the Union. Circulars with full description sent on application. Address
"American and Foreign Patent Agency Company,"
feb21-3m No. 79 Duane street, New York.

R. L. Delisser, Auctioneer.
By Leavitt, Delisser & Co., New Auction and Commission House, No. 377 and 379 Broadway, corner of White street. For the sale of Books, Stationery, Paper, Paintings, Fancy Goods, Works of Art, Furniture, and Merchandise generally.

TUESDAY, March 4.

2000 Volumes—A Valuable Library of Standard, Theological, Medical, and Biographical Books—amongst them some very rare, old, and scarce editions, all worthy the attention of gentlemen who desire to make valuable additions to their libraries. The trade and others are respectfully invited to examine the books, which will be open for examination from Thursday, the 21st inst., when Catalogues will be ready for distribution.

Gentlemen who wish to send us any of their library books, to be sold with the above, can have an opportunity of doing so up to 21st inst. Sale to commence at 3½ o'clock, and continue every afternoon until sold. feb21-2t

"The Gentleman."—By particular request, Rev. Dr. Vinton will repeat his highly popular and instructive Lecture—

"THE GENTLEMAN,"

on Tuesday evening, February 26th, at 8 o'clock, at the Mercantile Library, Astor Place.

Both Ladies and Gentlemen will find in this Lecture an evening's entertainment of rare excellence and absorbing interest.

Tickets, 50 cents, can be obtained at Green's, Broadway and Fourteenth street; Stanford's, No. 637 Broadway; Raynor's, No. 76 Bowery; Van Norden & King's, No. 45 Wall street; and at the door on the evening.

Frank Wills, Architect, No. 637 Broadway, New York (over Stanford & Swords). Designs and Working Plans for Churches and other buildings, Church Furniture, Fonts, Stained Glass, &c., sent to all parts of the United States and Canada. feb21-1y

WANTS.

Housekeeper Wanted.—Early in the month of April.—An American female competent to take charge of the domestic concerns of a private family, consisting of a gentleman and his five children, whose mother is deceased, and to direct servant. Applicants stating their age, condition in life, &c., and giving suitable references, will in return receive further information by addressing B. F. W., Box 578 Post Office, New York. feb21-tf

Board Wanted.—A family of four grown persons desire the second floor of a modern built house, with board. They will furnish their own rooms. Location between Houston and Tenth streets. Board in a private family preferred. Address "Boston," Raynor's Book Store, No. 76 Bowery. feb21-2t

Wanted.—By an English Lady of Experience, a situation as Housekeeper in a private family. The care of children would be no objection. Respectable references given and required. Address or call, M. J. H., No. 154 West Thirty-eighth street. $

Two Lads, of Respectable Parentage, and possessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

A Lad Wanted, who can set Type Well, and read manuscript readily, to learn the business in the office of a Religious Newspaper. To a boy of good moral character and studious habits, it would be a desirable situation. Address R. S. T., Box 1,603 New York Post Office. ja31-tf

The Undersigned will Attend to the collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.
je21-tf Robert Nisbett.

Families in Want of Female Servants, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. Watts.
je21-1y

Domestic Servants.—The Clergy, Church Families, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.
mh1-1y

PUBLICATIONS.

Children's Magazine, for 1856.—Published monthly by the General Protestant Episcopal Sunday School Union and Church Book Society, No. 637 Broadway, New York.

Terms.—For a single copy by mail, 37½ cents per annum; or when delivered in the city of New York, 50 cents. 3 copies by mail, $1; 7 copies, $2; 12 copies, $3; 20 copies, $5; 25 copies, $5.80; 40 copies, $8.20; 50 copies, $10; 100 copies, $20.

Subscribers not residing in the State of New York, receiving 12 copies and upwards, will find it to their advantage to pay the postage to the publishers.

All orders should be addressed to
H. Colburn, Agent,
No. 637 Broadway, New York.

Note.—The February number has necessarily been delayed for want of paper (which has principally been occasioned by the stoppage of the steamers). It will be sent with the March number. It is intended hereafter to have it issued on the 1st of the month. feb21-2t

Knickerbocker Magazine for 1856.—This Magazine, now in its 47th volume, is conducted by the same Editor, whose "Table" has for more than twenty years been the delight of thousands. It has been said again and again, by those who were constant readers, that "the Editor's Table in the Knickerbocker was alone worth more than a year's subscription." The articles are all Original, and this year they are of superior excellence, and it is believed the year 1856 will be the best ever offered to the public. Suppose you try it one year, reader. By sending $3 you will get the Magazine and a certificate in the *Cosmopolitan Art Association*, for the distribution, on the 28th of February, which may give you one hundred times the worth of your money.

Clubs of five and upwards supplied, *without Certificate in the C. A. A.*, at $2 a year each. Sample numbers gratis.
Samuel Hueston, Publisher,
No. 348 Broadway, New York.

"Trinity Church Case."—By Rev. John Morgan. For sale at Wiley's, Dana's, Stanford's, and Randolph's. All on Broadway.

Illustrated London News.—A new volume, volume the twenty-eighth commences with the number last received per America.

Beside the hitherto attractive features of this journal, the publishers hold out to the public vast additional inducements (to become subscribers to this greatest and best of all illustrated newspapers in the world), by announcing that they will issue (occasionally) during the present year numerous coloured engravings, and these will be added without additional charge to subscribers.

The subscription is nine dollars per year, at the agent's, where, besides the Illustrated London News, all the English newspapers are supplied to subscribers, and to dealers, from
Charles Willmer's
Universal English and Foreign Newspaper and Book Agency, No. 107 Fulton street, second floor.
Arthur Willmer, Agent.
Also, at the new book store, No. 2 Broad street, corner of Wall, Arthur Willmer, Proprietor. ja31-tf

Chants and Tunes for the Book of Common Prayer; adapted for Congregational Use.—The design of this collection of Chants and Tunes, is to aid in the revival of congregational singing in the Protestant Episcopal Church of America. It has been prepared under the supervision of a committee of clergymen of Philadelphia, consisting of the Rectors of the Church of Epiphany, St. Andrew's, and St. Philip's. The plan of the work is approved, and it was recommended by the Rt. Rev. the Bishop of Pennsylvania, and a large number of influential clergymen.

Chants and Tunes is printed upon new type, and superfine paper, and is published in a duodecimo volume of 96 pages, neatly bound in flexible cloth. Price 37½ cents; or $3 per dozen. Also in morocco, price 62½ cents; or $5 per dozen.

Specimen copies will be sent to clergymen, wishing to examine the work, with reference to introducing it in their churches, free of postage, on the receipt of six cents in postage stamps.
ja31-6t Published by Mason & Brothers, New York.

The Lives of the British Historians.—By Eugene Lawrence. 2 volumes, 12mo. Price, $2.50.

CONTENTS.

The Early Historians (Gildas, Bede, etc.)—Sir Walter Raleigh—William Camden—Edward Hyde, Earl of Clarendon—Gilbert Burnet, Bishop of Salisbury—Thomas Fuller—Laurence Echard—Robert Brady—John Oldmixon—Thomas Carte—William Robertson—George, Lord Lyttleton—Tobias Smollett—David Hume—Macpherson—Ferguson—Gibbon—Orme—Goldsmith—Fox, etc., etc.

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To Persons out of Employment.—The best Books for Agents.—Send for a few copies and try them among your friends.—Robert Sears publishes the following popular Illustrated Works, and for the sale of which he desires an active Agent in every County of the United States. A small capital of $20 or $25 only is required. The most elegant and useful volume of the year—Sears' Great Work on Russia.

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